

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston.
A. S. WEED, AGENT.

BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price \$2.50. Payable in Advance.

Specimen Copies Free.

VOL. LI.

BOSTON, THURSDAY, JUNE 4, 1874.

No. 23.

ZION'S HERALD.

ADVERTISING RATES.	
First Insertion (Agate matter), per line, 25 cents.	
Each continued insertion, " " " "	15
Three months, 13 insertions, " " " "	30
Six months, 26 " " " " " "	50
Twelve months, 52 " " " " " "	90
Business Notices, " " " " " "	25
Reading, " " " " " "	20

No Advertisement published for less than one dollar.
No Advertisement will be taken without a personal inspection by us of the copy.
Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

CONTENTS.

ORIGINAL ARTICLES.	PAGE.
Only a Little While. — Folio of Ecclesiastical Law Under a State Church. — National Prison Reform Congress. — Fish Oratory and Education. — Give Back My Youth. — Boston University School of Oratory. — A Word to our Boston Theological Graduates.	177
DOCTRINAL PAPERS.	
Prayer in its Relations to Temporal Blessings. CORRESPONDENCE. Progress of Methodism in Sixty Years. — Young Tourist in Russia. — Answers to Prayer. — No Robins. OUR BOOK TABLE.	178
THE CHRISTIAN WORLD.	
Our Missionary Department. (RELIGIOUS ITEMS. TEMPERANCE. Boston Market. — Advertisements.	179
EDITORIAL.	
Holiday Week. — "Show Me Thy Glory." — Annual Statement. — Our Railroads and Commercial Prosperity. — Editorial Paragraphs.	180
NOTES FROM THE CHURCHES.	
Massachusetts. — Rhode Island. — Connecticut. — Maine. — New Hampshire. — Vermont. — The Universities. — Latest News. — Advertisements.	181
THE SUNDAY-SCHOOL. — ZION'S HERALD QUESTIONS. THE FAMILY. A Little Man. — The Squire of Walton Hall. — Two Ways of Being an Invalid. — The Simple and the Bible. — Talk With Little Children. — Enigma.	182
THE FARM AND GARDEN.	
OUTRAGES. Advertisements.	183
INSURANCE DEPARTMENT.	
Business Notices. — Marriages. — Church Register. — Reading Notices. — Advertisements.	184

ONLY A LITTLE WHILE.

BY LAURA BRIGHAM BOYCE.

Only a little while
Lingers the Spring-time, with its gentle rain,
That feeds the noisy, ever-bubbling brook,
And wakes to life and beauty every nook;
Then hasten, sower! scatter forth the grain.

Only a little while
The Summer tarrys, with its sun and dew,
Ripening the vintage with its sultry heat,
Whitening the harvest for the gleaner's feet,
And tinting flowers of every shade and hue.

Only a little while
The Autumn paints with gorgeous tints the leaves,
Ere the fierce wind shall strip them from the bough,
To dash the earth's dark corrugated brow.
Hasten, oh laborer! gather in thy sheaves.

Only a little while
The wintry winds shall moan and wildly rave,
While the fierce storm-king walks abroad in might,
Clothing the earth in garments pure and white,
Ere the grim monarch too shall find a grave.

Only a little while
The morning sun glints our exultant feet,
Transforming dew-drops into kingly gems,
Fit to enrich a monarch's diadem,
But vanish like a dream — as bright and fleet.

Only a little while,
At life's meridian time, we earnest toil,
Weary amid the noonday's glare and heat,
Lauding to rest us in some cool retreat,
Who soon shall rest from all our care and toil.

Only a little while,
And lo! the western sun we quickly view;
Happy for us if all our tasks be done;
For if we loitered 'neath the mid-day sun,
How shall we labor in the falling dew?

Only a little while,
And eyes that wept through sad and weary years,
And wet the couch by night, shall cease to weep —
No more the anguished heart its vigils keep;
For God, our God, shall wipe away all tears.

FOLLIES OF ECCLESIASTICAL LAW UNDER A STATE CHURCH.

BY PROF. JOHN ORDONAU, LL. D.

Ever since that memorable day in the reign of Edward Sixth, when Parliament adopted the second book of Common Prayer by an "act of uniformity," and thus further established a State religion against the original spirit and intent of the Reformation, the existence of national ecclesiastical courts has been a necessity in England. Exactly what ecclesiastical law is, has not always, however, been easy to determine; and its elasticity may be inferred from the wide field out of which it extracts its principles, drawing them alike from the canon, the civil, the common, and the statute law.

If that be a good maxim in polity, which says that unhappiness is that land where laws are vague and uncertain, then the Majesty's home dominions must be a most uncomfortable place to live in, not only the wicked and evil doing falling under the ban of the law, but the most zealous Christians being prosecuted and amerced in spiritual fines, because of their failure to pray, preach, or serve God in His holy temple according to the letter of the statute in such case made and provided. Bigotry never dies, but like a deciduous plant, only sheds its leaves, then reproduces them again upon the return of some vernal sun of ecclesiasticism. Hence, it is not surprising every few years to have a fresh attempt made to coerce Christians into the prison uniform of conformity, wherever a State religion is sustained by the secular arm of statutory law.

A system like this necessarily imparts a sense of political consequence to the high dignitaries of the Established Church, and to their imitators

among the clergy below them, which sometimes leads to most ridiculous intemperance of action in their zeal to spy out and hunt down heresy in all places. We are told in the Scriptures that "the letter killeth;" but the English Bishops, like their Ultramontane brethren, have proceeded upon the opposite principle, and caused it to be laid down among the cardinal laws of the realm, that "the letter" saveth, to wit, the Thirty-nine Articles, as construed by the lords spiritual of the realm; and upon this Aristotelian dogma, *de omni et nullo*, they have proceeded to cut right and left among those who still believed that there was in England a common law of common sense, with tribunals in which to be heard. Looking back at the cast-iron rubrics of the Church of England in the days of John Bunyan, we cannot wonder that a man of his godliness and independence, rather than serve under them, should have preferred to be "had home," to use his own language, to Bedford jail. Nor must we forget, in this connection, and as a great historical fact and corollary to this same intolerance, that among the most disaffecting causes in our own Revolution was the obstinate unwillingness on the part of the Church of England to give consecration to any American bishops. Whether they thought that the "power of the keys" was to suffer any detriment from it, does not appear in evidence; but the presumption arises, and it is a fair inference from it, that they confounded the ecclesiastical with the political question at issue, and, *ex hypothesi*, considered the American Churches as much rebels as were the American provinces. Such are the blinding effects that arise from commingling the sacerdotal and the political office in the same persons.

It was a fortunate thing for the Church of England, as an institution whose articles could so easily be made to encroach upon the civil liberties of the subject, and give rise to popular irritation, that the enforcement of those articles was not left to the fervid enthusiasm or political ambition of ecclesiastics, however high. Had this not been the case, what are now mildly called schisms would have led to conflicts, in which we fear that the Church would have discovered, as did the first Napoleon, that victory generally presides itself upon the banners of the heaviest squadrons, and the despised dissenters of all classes would have reproduced the results once witnessed at Naseby and Worcester. It was plainly evident that the Church had, in its thirty-nine articles, so many barrels of gunpowder, which might make good enough ammunition, if used in small quantities, and with discretion, but if touched off in mass might shatter and bring down the very edifice it was intended to defend. In order to save this stronghold of aristocratic supremacy, the power to injure itself was taken from it in 1833, by transferring the powers of the Court of Delegates to the Judicial Committee of the Privy Council. The present system thus facilitated the presence, and secures the presidency of competent lawyers, both in the Diocesan and Provincial Courts, the chancellor of either being a *Layman*, although administering ecclesiastical law in the name of an ecclesiastic.

It is to the calm, dispassionate wisdom of lawyers, therefore, that England still owes the existence of her Established Church, and it is to their discretion that is due the tolerance of an institution which her citizens are every day discovering has become an incubus upon her progress, second only to her senile feudal rights of property. But for them, such cases as we quote below, if left to the decision of Bishops alone, would have revolutionized the realm, as an attempt to reestablish papal supremacy under another name, and to trample upon the fundamental principles of religious liberty. In our own country we have seen, in the case of Rev. S. H. Tyng, jr., a feeble and puerile attempt to imitate the effete glories of an English Diocesan Court; but the day for practicing such things successfully has gone by, and our own soil is not one in which such a code of procedure can even take root, much less flourish.

The following are the facts in the oft quoted case of Brecks and Woolfrey, which may be found in the 1st of Carle's, Ecclesiastical Rep., p. 880. Mrs. Woolfrey, a Roman Catholic, erected a tombstone in the churchyard of Carisbrooke, in the Isle of Wight, to her deceased husband, bearing the following inscription: "Spes mea Christus. Pray for the soul of I. Woolfrey. It is a holy and wholesome thought to pray for the dead." 2 Macc. xii. 46: I. W. obit 5 die Jan. 1838, æt. 50.

Upon this innocent apostrophe to the passer-by, to "pray for the soul of I. Woolfrey," the Rev. I. Brecks, vicar of Carisbrooke, being filled with indignation thereat, and constituting himself *virtute officii*, an ecclesiastical policeman and protector of the peace of the

Established Church, forthwith brought in articles against Mrs. Woolfrey, declaring the inscription to be contrary to the XXIInd Article of Religion, and praying that she might be compelled to remove the obnoxious stone. The case in due time came before the Court of Archbishops by letters of request from the Bishop of Winchester, and for the honor of Christianity and common sense, Sir H. Jenner, being as a Judge devoid of the *odium theologicum*, showed upon the authority of Jeremy Taylor and Archbishop Usher that prayer for the dead had been used by Epiphanius, Cyril, and others of the Fathers — not in connection with the Romish idea of purgatory, but "that the soul might have rest and quiet in the interval between death and resurrection;" and that although the Church of England had taken a different view of the subject, yet no canon had ever expressly prohibited praying for the dead; and had even the articles been proved, the facts would not subject the party to ecclesiastical censure, as far as regards the illegality of the inscription on the tombstone.

And so, thanks to legal wisdom and calmness, the tombstone was not disturbed, the inscription not effaced, and the passer-by, or the thousand readers of Carle's Reports, may, if they see fit, pray for the soul of I. Woolfrey, while laughing at the technical theologian who tried to censure the tearful solicitude of a widow.

In another curious case, that of Escoff and Maslin (4 Moore P. C. 104), an attempt was made under the 12th canon of 1603, to exclude persons from testifying on the ground of differences in Church belief, despite the toleration act of William and Mary, and the subsequent statute of 33d George III. Lord Brougham, however, sustained the doctrine that the canon was practically superseded, and so judgment went for the appellant. But it seems strange enough indeed that as late as this case parties could bring into a court such doctrines as these, and urge their justice and applicability, despite the common law doctrine that every party is entitled to produce such witnesses as he sees fit; nor can they be excluded, except upon grounds of public policy.

We might cite other cases, if necessary, but two are as good as ten to illustrate the principle under review, in relation to the self-destructing tendencies of any State religion, and consequently of any system of ecclesiastical law which, absorbing all other systems of law, conforms to none. Such a system would soon bring chaos upon so intelligent a people as the English, were it not rescued from suicide by the equitable judgments of lawyers, who know the law within the law, and apply its principles upon the basis of justice to all, rather than satisfaction to the few. In this temporized way a national ecclesiastical law *adrift* on a sea of while; for spiritual sentences, like paper blockades, hurt no one, and are formidable only to the minds of those who promulgate them. To all others they are simply the vermillion edicts of an impotent sovereign, "full of sound and fury, signifying nothing." But, sooner or later, things, however long mismanaged, tend to rectify themselves; and there is a general feeling in the air, and in the hearts of men everywhere, that the day of State Churches has gone by forever — that we are passing out of the spiritual eclipse which these things denote — and that the next great movement in Protestantism will be the dis-establishment of the English Church.

NATIONAL PRISON REFORM CONGRESS.

BY R. M. BEACH.

The subject of prison reform is one that is attracting the attention of all philanthropic men and women, in both hemispheres, at the present time. The abuses, not to say positive barbarisms, that have characterized our whole system of prison management in the past, not only in the old World, but in America, have stirred the hearts of the good and humane, to their very depths! Hand-cuffs, thumb-screws, chains, balls, tread-wheels, cold baths, whipping-posts, to say nothing of shaving the head, and a uniform that necessarily destroys a large part of one's manhood, have been thought absolutely necessary to good discipline by the best of men. Now if it can be demonstrated, not in theory, but in fact, that the two great ends of prisons, to wit, the protection of society and the reformation of the criminal, can be as well, if not better attained by dispensing with this whole paraphernalia of cruelty, then all good men will rejoice.

This was the object of this Congress, which just closed its three days session in this city. Twenty-three States were represented, and one territory, the latter by a man perhaps sixty years of age, with sharp features, frosted locks, and a youthful smile that fascinated five of the fair daughters of Eve in Utah, who have been taken to his conjugal arms. The delegates numbered

about 150 in all. Hon. Richard Vaux of Philadelphia, was elected chairman, in place of Governor Seymour, who failed to be present, and a vice president from every State and territory represented. General Minor of Missouri, H. A. Montfort of Ohio, and Rev. J. L. Milligan of Pennsylvania, were elected secretaries, and T. H. Nevins of Pennsylvania, treasurer. A lively debate sprang up on a motion of Bradwell of Chicago, that a woman be added to the list of secretaries, and an equal number as of men to that of vice presidents, resulting in the election of

FOUR WOMEN,
to wit, Mrs. H. K. Baine of Illinois, Mrs. R. Coffin of Indiana, and Mrs. Kendrickson of Wisconsin, to the roll of officers.

Dr. E. C. Wines, secretary of the executive committee, then read an exhaustive report of that committee, replete with valuable suggestions, and containing a statement of the objects of the organization, and what had been done during the past year.

The next report was that of the committee on prison discipline, prepared by F. B. Sanborn of Boston. This document, written with much ability, compares the different systems of discipline in Europe and America, urging, in the strongest language, that whatever the system may be, the great end in view should be the reformation of the convict. This cannot be done by the thumb-screw and whipping-post. Nearly two hundred years ago Pope Clement XI. passed over the door of his prisons, "his idle to coerce the bad by punishment, without making them better by instruction." This is pronounced the "key-note" of all prison reform, from that time to the present. That any other idea should ever have entered the mind of any but a lunatic or tyrant, is a thing hard to be understood.

The use of deadly weapons in guarding the inmates, is discountenanced in the following strong and eloquent language: "Adopted as they were, never to be abandoned, and which have been the cause of many deaths, and have done much to ruin the character of the inmates, and have been a source of shame to our Alma Mater. In reply to the inquiry, how many escape, he said about one per cent."

Another point of great interest was brought out in the proceedings of this Congress, which cannot fail to meet the sympathy and hearty support of all interested in prisoners. It is that of an

INDUSTRIAL HOME

for those seeking employment, which shall be open to discharged convicts. It is an undoubted fact that men who have served a term in the penitentiary find it exceedingly difficult to get employment, owing to the distrust generally felt toward such persons. To say this is wrong, does not remedy the difficulty. The fact cannot be denied. Some of these ostracized are men of good principles and noble impulses. They fell into temptation, and in an evil hour yielded, and were finally detected. Thousands upon thousands equally as bad go unwhipped of justice, because they succeed in covering their tracks. A very large portion commit crime under the influence of intoxicating drinks, when reason and conscience are dethroned, and all the baser passions nerved up to the highest state of intensity. Hence it is that inmates of prisons, as a rule, are easily managed by good discipline, and if given a chance to work their way without carrying the mark of Cain upon them, will make good citizens when discharged. This plan has been conceived and elucidated by Rev. Wm. Bradley of Boston, engaged in missionary work in Boston Highlands. It has been favorably noticed by the press, and received the hearty endorsement of many philanthropic men. The idea is feasible, and received the sanction of the Congress.

St. Louis, May 21, 1874.

FLASH ORATORY AND ELOCUTION.

The articles of Rev. J. B. Wakely, on J. Newland Maffitt's oratory, in *The Methodist* of late, remind me of my own recollections.

Some forty-four years ago I heard him much in New York and that vicinity; and like Mr. Wakely, my boyish, imaginative impressions, instead of a ripper critical judgment, are the records on my memory also. When I was a dozen years older, and had heard the more symmetrical Fisk, and the fearfully awful words of Bascom in the pulpit, and the gushing, warm, patriotic words of Everett, in his youthful style, the fascinating charms of Choate's tones and gestures, the grandeur of Webster, and the perfect enunciations of Peleg Sprague in Boston; and then to hear Maffitt again, my mind or Maffitt had prodigiously changed, especially when he got up in Bromfield Street Church and began to read a hymn, which sounded like this:

"Me Got me lif, me lif," exactly, to my ears. And it rests the more disgustingly on my memory

during the session, was given by Mrs. Coffin, of the

WOMAN'S PRISON

in Indianapolis, Indiana. It is managed entirely by women, thus demonstrating what has often been denied, that women can manage women. Some of the worst cases in the annals of crime were cited, where the power of kindness and prayer had compelled a complete surrender. A woman under life sentence for murder, of the most revolting character, in which a whole family, including a sucking babe, fell victims, had become gentle as a lamb, and claimed to be a Christian. She gives satisfactory evidence that her profession is sincere. The subject of

JUVENILE PRISONS

occupied the Congress, to a very large extent. "An ounce of prevention is worth a pound of cure." One of the ablest papers presented on that subject was the report written by Dr. B. K. Peirce of Boston, editor of *Zion's Herald*, and read by Rev. Mr. Ames of Lancaster, Massachusetts. Perhaps nowhere, in this or any other country, has the practicability of reforming the worst specimens of juvenile depravity been more clearly demonstrated than in the

REFORM SCHOOL

situated near Lancaster, Ohio. Mr. G. Worth Howe is principal, and made statements so incredible, that when some doubted he said he would "pay the expenses of any member of the Congress to and from his institution, and give him a

FREE LUNCH

for a month who doubted his statement; and if he did not acknowledge the truth of his representations he would never again open his mouth in a reform convention."

The farm connected with this school contains 1,170 acres, and they have no walls to prevent boys running away. In a long interview with the writer, he related many interesting cases, where persons had obtained high positions and honorable distinction, trained in that

rather than ashamed of their Alma Mater. In reply to the inquiry, how many escape, he said about one per cent.

Another point of great interest was brought out in the proceedings of this Congress, which cannot fail to meet the sympathy and hearty support of all interested in prisoners. It is that of an

INDUSTRIAL HOME

for those seeking employment, which shall be open to discharged convicts. It is an undoubted fact that men who have served a term in the penitentiary find it exceedingly difficult to get employment, owing to the distrust generally felt toward such persons. To say this is wrong, does not remedy the difficulty. The fact cannot be denied. Some of these ostracized are men of good principles and noble impulses. They fell into temptation, and in an evil hour yielded, and were finally detected. Thousands upon thousands equally as bad go unwhipped of justice, because they succeed in covering their tracks. A very large portion commit crime under the influence of intoxicating drinks, when reason and conscience are dethroned, and all the baser passions nerved up to the highest state of intensity. Hence it is that inmates of prisons, as a rule, are easily managed by good discipline, and if given a chance to work their way without carrying the mark of Cain upon them, will make good citizens when discharged. This plan has been conceived and elucidated by Rev. Wm. Bradley of Boston, engaged in missionary work in Boston Highlands. It has been favorably noticed by the press, and received the hearty endorsement of many philanthropic men. The idea is feasible, and received the sanction of the Congress.

St. Louis, May 21, 1874.

FLASH ORATORY AND ELOCUTION.

The articles of Rev. J. B. Wakely, on J. Newland Maffitt's oratory, in *The Methodist* of late, remind me of my own recollections.

Some forty-four years ago I heard him much in New York and that vicinity; and like Mr. Wakely, my boyish, imaginative impressions, instead of a ripper critical judgment, are the records on my memory also. When I was a dozen years older, and had heard the more symmetrical Fisk, and the fearfully awful words of Bascom in the pulpit, and the gushing, warm, patriotic words of Everett, in his youthful style, the fascinating charms of Choate's tones and gestures, the grandeur of Webster, and the perfect enunciations of Peleg Sprague in Boston; and then to hear Maffitt again, my mind or Maffitt had prodigiously changed, especially when he got up in Bromfield Street Church and began to read a hymn, which sounded like this:

"Me Got me lif, me lif," exactly, to my ears. And it rests the more disgustingly on my memory

from once hearing a clumsier minister trying to imitate Maffitt in reading that same hymn, on the holy Sabbath, to a worshipping congregation!

I have great respect for Mr. Wakely, and would go farther to hear him repeat a talk he gave my Sunday-school, many years ago, than any or all the sermons Maffitt preached in Boston. There is a certain superficial, vanity-loving community, gathered from the different denominations, always attracted to any Church where such a character, so theatrical, fills a pulpit. But I hope the students in theology, who have attended the "School of Oratory" in the Boston University, will not be discouraged at what they read in Stevens' or Telf's histories of a man long ago "played out," along with Walker's exquisite pronouncements.

If Doctor Stevens had better known Maffitt, or Lorenzo Dow, personally, he would have done more justice, especially to the character of the latter, I have no doubt. With all Dow's extreme oddities, nothing should be said against his entire conscientiousness and most self-sacrificing zeal for the cause of his Master, I think (for he was well known to my parents, and all our family), Bishop McKendree's opinion of him, notwithstanding.

NOAH PERRIN.

P. S. Stevens says Maffitt "broke away from the regular itinerancy." So did Lorenzo Dow; but the latter never skimmed the cream of Church funds anywhere. I never heard of Dow's getting a contribution box carried around to get any money for him, especially. He trusted God liberally, and was no "robber of Churches." N. P.

GIVE BACK MY YOUTH.

BY REV. H. B. WARDWELL.

Give back my youth, relentless Time!
The golden days, the sinless years,
Before my heart was stained with crime,
Before I wept these bitter tears;
Ere time had written on my brow
Its lines of sorrow, sin and care,
Whose weight rests darkly on me now,
Whose spectres haunt this gloomy air.

Give back my youth! a father's prayers;

The fondness that a brother bears;
A sister's smile of love and light.
In memory's trance I hear and see
The hallowed visions of the past;
And thought flies, with a pinion free,
Where life's rough seas its wrecks has cast.

Give back my youth! my early home,

Where first I saw the rising day,
Where first I saw the evening come,
And smite the hills with lustrous ray,
The play-grounds that my childhood knew;
The rippling laughter of the streams;
Haunts where the wild magnolia grew,
And forests fair as Eden dreams.

Give back my youth! when hope was young,

And buoyant as a singing bird;
When joy's bright fountains round me sung,
And in my heart strange music stirred.
I little deemed, when first I strayed,
That I in crime so low could sink;
I thought to range a flowery glade,
And plucked the precipice's brink.

Give back my youth! and let me feel

My mother's kiss upon my brow;
And at that sacred altar kneel,
Where first I heard prayer's accents flow.
Vain is the wish; it may not be;
My heart is weary and oppressed.
You say the Saviour died for me;
Perchance in Him I yet may rest!

BOSTON UNIVERSITY SCHOOL OF ORATORY.

BY REV. A. S. GARDINER.

It was my privilege to be present on two or three occasions during last month, at the exercises of the School of Oratory connected with the Boston University, and under the special charge of Lewis B. Monroe, esq., Professor of Elocution. Passing down Beacon Street, I saw the words over the door of building No. 18, "School of Oratory," and ventured in, that I might become more fully acquainted with the methods pursued in what I felt to be a most valuable part of a thorough education. I was kindly greeted by the Professor, to whom I made myself known, and I spent a very pleasant hour in listening to his remarks, and to the readings of the class. The class was composed of a number of young ladies and gentlemen, and a glance only was required to see that they were deeply interested in what was occupying their attention.

The curriculum of study in this department I found to be complete. The instruction from Professor Monroe is very comprehensive, and at the same time very accurate. To give variety, however, and unquestionable thoroughness in the culture of the voice, the services of Professor Osgood, of the Boston Conservatory of Music, had been secured. His drill of the class in the vowel sounds of the language I heard on one occasion, and I can say that it was admirable.

I was also present during an hour's instruction given by Professor Churchill, of Andover. The selections were from the New Testament. The analysis of the text was thorough, and disclosed a fullness of meaning and variety of thought which would not be suspected by the superficial reader. I also had the pleasure of listening to

Professor Hudson, who read "King Lear," and, while reading, analyzed the text, that the class might grasp the full import of every passage. Under the guidance of such a critic as Professor Hudson, the class could not fail to be interested and greatly instructed.

And, finally, the round of study was completed by Professor A. G. Bell, in the department of "Vocal Physiology." The causes of defective utterance were considered and pointed out, imparting the radical knowledge which springs from the actual position of the vocal organs in the production of the varied sounds of the language. All the elements, therefore, of thorough culture in the department of Oratory, are thus gathered and made available in this School of Oratory.

The inspiration of the whole is evidently in the Professor who has this department in charge. He is evidently an instructor thoroughly acquainted with his work, and capable of imparting what he knows to others. These qualities are combined with unfading enthusiasm. The pupils are thus brought under the training of one who has all the requisites for successful instruction. For my own part, I could wish that I might take a seat among the members of the class, and enjoy with them the exhilaration and benefits of their admirable training.

And now let me say, in conclusion, that it is to me ever a matter of surprise that the art and science of a skilled delivery are not in our day more generally and carefully studied. Greece and Rome counted this among the leading pursuits of the youth who were expected to make any figure in public affairs. In our country, the professions of the ministry and the law introduce young men directly to the forum and the pulpit. Success in these fields of effort is greatly dependent upon a correct oratory. To fail in this is to be condemned to mediocrity and obscurity. Powers adapted for public services are to a great degree neutralized by a defective elocution. Whatever, therefore, is calculated to awaken and enlist the attention of parents and teachers and pupils in this subject, is to be commended. Such a work as that in which Prof. Monroe is engaged claims special attention. Let the young men of Boston who are looking to the bar, or to the pulpit, or to the work of teaching, give this subject the consideration it merits. And let the young women, too, cultivate the same field; for to its credit be it spoken, the University of Boston includes young women as well as young men in its comprehensive plan of instruction. It is to be hoped that at the opening of the next term the University will find all its departments well attended; and that among the Professors of the University none will be more cheered to noble work than Mr. Monroe, Professor in the School of Oratory.

A WORD TO OUR BOSTON THEOLOGICAL GRADUATES.

If you follow the example of your illustrious predecessors, one interest that will now claim attention will be that of entering the marriage relation — a step that needs caution, inasmuch as not only your own happiness in the home circle is pending upon it, but very largely your success in the ministry. The latter may seem to you mythical, but I think the sagacious among the fathers will admit it to be true.

In seeking a wife, seek a helpmeet — not a doll, nor a worldly aspirant. The Church wants brains more than beauty in its leaders, and the spirit of Christ more than the spirit of the world. Being one of the fraternity, I will not assume the attitude of teacher, but refer you to one eminent and well skilled in all the manipulations of ministerial life and lessons, and I will sit with you to receive lessons from his gracious words. Let us then place before us "The Christian Pastorate, its Character, Responsibilities and Duties," by D. P. Kidder, D. D. Turn to chapter xviii., "The Pastor in His Family." Here is found sage advice in regard to the preliminaries of marriage — motives considered, and proper qualifications of pastor's wife, embraced under three heads: Experience, Knowledge, Character. They are thoroughly suggestive, not only of what the pastor himself ought to be, but what should be the character of his companion, that their joint influence may be felt in the Church and community.

But, lest I should mar the work so well wrought by your eminent teacher, I leave you to his sage and comprehensive instructions, hoping you may each be the better and more successful minister of the Word for your communings with the "Christian Pastorate." L.

You may say what you please about the inspiration of the Scripture. As long as there are tears in the world, and sorrows that make them, so long the books of the New Testament will be considered authoritative; and for this simple reason, that they bring balm to the wounds of men where men's wants are most irremediable with any ordinary dealing.

BY REV. T. W. BISHOP.

But let us look for a moment at this uniformity and invariability of nature, as an argument against prayer. Now, I grant fully, and without any reservation, this uniformity. I grant that the sun uniformly rises and sets, and has always done so, and that I have never known it to rise at midnight—that seasons succeed each other in orderly succession—that the laws of gravitation and chemie action, and the laws that regulate the processes of nature are regular and uniform in their activity. I admit that, as far as my observation goes, the operations of nature have always proceeded in one invariable order; the same antecedents have always been followed by the same consequents, the only exceptions being the well-accredited Jewish and Christian miracles. I grant all this, and I am very well aware that in so doing I am granting the very positions upon which the skepticism and unfaith in the efficacy of prayer rests. But while I admit this much, I also as firmly believe and affirm the doctrine, though in apparent opposition to what I have just said, of a superintending Providence—the doctrine of a perpetual interposition, as manifold and minutely special as the necessities of the case may require. For what does this admission amount to as an argument against prayer? If it presupposes an exact and entire knowledge of God and of His methods of operation; if our knowledge was so broad and spacious that by any possibility it could take in all that was knowable; if, in a word, we were Godlike in knowledge,

ministry the labor and travel were

e | who has brought any share of his am

great or, little in the churches; no

son, an employee of the

RUTH; A Pastoral Poem, by George H. Fullerton. Boston: Locke & Bubier. For sale by A. Williams & Co. This little vol-

and of his own long-continued, and careful study of this book."

so
 of
 th
 fir
 Re
 in
 in
 "A
 re
 mi
 for
 gr
 ey
 wi
 len
 blo
 me
 cut
 "

usu
 dec
 the
 Wa
 hop
 the
 sion
 out
 ma
 day
 dis
 ene
 dou
 rian
 of t
 his
 Apr
 and
 islan
 and
 now
 and
 ist C
 52 n
 732 n
 ing

Cr
 The
 ceiv
 meet
 Corb

"

to ba
 verta
 Chel
 been
 been
 who
 they
 will,
 Chris
 peace
 work
 king
 have
 again
 occas
 rowly
 finally
 me h
 return
 and th
 enem
 songh
 beaten
 per
 stant
 mics,
 their
 in da
 public
 their
 have fi
 violen
 the, ec
 your e
 people
 this la

INDI
 the Mi

The
 well.
 writes
 O, may
 may Je
 and be
 just ret
 prosper
 bation
 ceived
 and th
 need a
 civil di
 habita
 and Ba
 people
 teacher
 and no
 denom
 upon a
 great
 means,
 house

R

A ne
 cated i
 Cal., w
 ceremo

The
 cisco re
 meeting
 sustain
 sometime

A. S.
Infidel
 issuing
 which

Nine
Asian U
 plan of
 and oft
 but it w
 sure O
 the plac
 operation

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

All the earth shall be filled with the glory of the Lord. — NUM. XIV. 21.

Fiji. — Thakombau, king of Fiji, is spoken of in the last number of the *Westway Missionary Notices*, from which we extract the following: —

"Thakombau, born in 1817, is the son of Tanon, King of Bau (Fiji), one of the most cruel of all the rulers of that once cannibal land. He was at first opposed to the missionaries. The Rev. Joseph Waterhouse says of him, in 1850: 'At my first interview I said, in Fiji, 'let me live at Bau, sir.' An emphatic 'No,' in English, was his reply. On that occasion, though he might have been compared to Lucifer for pride, he was almost naked; and his great stature, face painted up to the eyes, massive head of hair covered with a white gauze turban, and of great length, carefully dressed, gave him a blood-thirsty look. A score of armed men, who all looked like professional cut-throats, followed closely at his heels."

"On the death of Tanon, in 1852, the usual stragglings of the wives of the deceased took place, notwithstanding the remonstrance of the Rev. John Watson, who hastened to Bau, in the hope of preventing these murders. Yet the new ideas introduced by the missionaries had not been altogether without influence. The voice of conscience made itself heard, and, for several days after, Thakombau was evidently disquieted in mind, and unable to avoid manifesting some uneasiness. Influenced by conviction, heightened no doubt by political troubles, this barbarian, early in 1854, yielded to the force of truth, backed by the entreaties of his faithful missionary. On the 30th of April idolatry was publicly disowned, and permission given to the various islands to renounce the old worship, and embrace Christianity. There are now in the Fiji Islands 24,413 full and accredited members of the Methodist Church, 11 European missionaries, 52 native ministers, 2,372 teachers, 40,732 scholars, and a college and training institution at Navulava."

CHINA. — ONE HUNDRED CONVERTS. The following letter was recently received by the Fulton Street prayer-meeting, New York, from Rev. Hunter Corbett, and dated at Chefoo, China: —

"It has recently been my privilege to baptize more than one hundred converts in Shanghai, near the city of Chefoo. During the four months I have been there, almost daily has my tent been thronged with the poor heathen who are seeking light, declaring that they will worship idols no longer, but will, if they are told how, accept the Christian's God, if He can give them peace. But Satan would not let this work go on quietly in the midst of his kingdom, so the devil's tools, the priests, have raised a horrible persecution against the Christians. I was on two occasions stoned by a mob, and narrowly escaped with my life. I was finally obliged, when the officer told me he could no longer protect me, to flee with my children in the night, and return to Chefoo, leaving the Christians and the inquirers to the mercy of their enemies. The Christians have been sought out at their homes, and either beaten or driven away, and their property destroyed. They are kept in constant terror by the threats of their enemies, to go and murder them and burn their houses. They are afraid to travel in daylight, nor can they attend the public markets where they purchase their food. As yet the Chinese officers have failed to take any steps to arrest the violence of the people, and to protect the converts. I now write to request your earnest prayers for this suffering people, and for the cause of Christ in this land."

INDIA. — Rev. H. Mansell writes to the Mission Rooms from Lucknow: —

"The work is all going forward very well. Brother Osborne, of Allahabad, writes: 'Many are entering into rest. O, may there be a richer harvest, and may Jesus see of the travail of His soul, and be abundantly satisfied! I have just returned from Gondah and Bairach. Brother Bailey is happy, and his work prospers. Two were received on probation at Gondah, and four were received into full membership at Bairach, and three children baptized. We sadly need a missionary at Bairach. It is a civil district, of over one million of inhabitants. Brother Bailey has Gondah and Bairach, with over two millions of people, and only five Christian men as teachers and preachers to help him, and no other missionary agency of any denomination in that vast field. Do call upon all who love Jesus, to pray for this great work, and send us a man, by all means, to go to that empty mission-house in Bairach.'"

RELIGIOUS ITEMS.

A new Joss-house was recently dedicated in Weaverville, Trinity County, Cal., with the most imposing of Chinese ceremonies.

The Christian Chinese in San Francisco recently began to hold a prayer-meeting of their own, which is well sustained, as many as eighty having sometimes been present.

A. S. Tansoff, a missionary in Samokove, Turkey, is translating *Nelson on Infidelity* into the Turkish language, issuing it in the form of tracts, two of which are already issued.

Nineteen years ago, says the *Christian Union*, Dio Lewis, perfected his plan of attack against intemperance, and often explained it to the public; but it was not till lecturing in an obscure Ohio town that the hour came and the place was found for putting it into operation.

The American Bible Society has received and expended upon its great work \$664,436 within the last year, and yet it is unable to meet the demands coming from every part of the world.

Two Reformed church pastors in Nuremberg were recently arrested and condemned to pay a fine for the crime of starting the first Sunday-school in that quaint old city. On appealing to a higher court they were acquitted.

Reviewing John Stuart Mill's Autobiography, the editor of *Old and New* says that "fanatics in Christianity have done stupid things and crazy things; but not one of them has left a more terrible picture than this failure of a life."

There is a tree near Bombay, called "the sorrowful tree." It blooms in the night. So soon as the sun declines the flowers burst out. As we like that tree? When the dark night of sorrow comes, are the sweet flowers of love and faith cheering our darkened path?

What a desolate life is New Hampshire! "between three and four hundred thousand souls, and fifteen clergy!" But then, it is a Bishop Niles who says this; and he speaks after the manner of some Episcopalians.

The *New Temperance Era*, under the heading, "below par," among numerous quotations from opponents of total abstinence, thus places Dr. Crosby: "Total abstinence tends logically to the most insidious infidelity." How must the Doctor like his position?

Jacob Wainwright, the black boy who accompanied Dr. Livingstone's remains to England, will, after some further training, return to his native country, to be employed as a teacher in the Church Missionary Society's East African Mission.

Fifteen years ago a Sikh prince, who had married a Christian wife, permitted his two sons by a former wife to be instructed by an American Presbyterian missionary. Recently the younger of them, Prince Kanwar Hurnam Singh, after earnest inquiry, was baptized by the native Presbyterian pastor at Jalandhar, and bids fair to become an influential convert among the Sikh race.

Conscience is an element of success in life. "Ah," said the renowned Hugh Miller, "the man with whom I served as apprentice was a mason, who put his conscience in every stone he laid; and it was that example of strict rectitude which made Hugh Miller a man of probity and excellent judgment, which will send his name ringing through the quarries of time."

No change in the Prayer Book made by the Reformed Episcopal Council is more noteworthy than the new form of invitation to the Lord's Supper, or Holy Communion. It now reads: "Our fellow Christians of other branches of Christ's Church, and all who love our divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's table."

Four new lectureships in the Yale Divinity School have been recently announced: On Preaching, Rev. John Hall, D. D.; On the Christian Denominations, Rev. Henry Ward Beecher; On the Eastern Religions and Missions, Prof. Julius H. Seelye; On the Preservation of Health, Prof. Leonard T. Sanford. This is certainly an encouraging outlook for the Yale theologians.

The Roman Catholic Pilgrims started on their journey to Rome, Saturday, May 16. They numbered one hundred and six, and embraced bishops and priests, ladies and laymen, from all parts of the country. Prior to the departure of the steamer a service was held at St. Patrick's Cathedral, and Archbishop McCloskey made an address in which he recounted the many blessed experiences through which the Pilgrims would pass in Rome and elsewhere. A crowd of friends and sight-seers followed the novel procession to the Steamer *Perseus*.

The Baptists may as well make up their minds, first at last, what they are going to do about the open communion heresy. The Philadelphia Ministerial Association is not sound upon it, having voted down, by a large majority, a resolution expressive of disapproval of Dr. Boardman, who announced his adherence to the view that communion is a Christian rather than a Church ordinance. The Boardman and Boardman are strong recruits to the Christian communion ranks; and the heaven is spreading rapidly.

The *Missionary Herald* for May, in an article on instruments of music for advancing missionary work, says: "In not a few instances where the mission-ary would have but an ungracious reception, the organ has retained an audience till an interest could be awakened in the truth. Few missionaries deem their outfit complete without an organ as a means of increasing their influence and promoting their own comfort and happiness." Rev. Mr. Dwight pays the Mason & Hamlin Company a compliment, in stating that his organ (of their manufacture), after soaking in salt water some days, in consequence of the vessel being wrecked, was taken out, dried, and set to work in its old mission, almost as though nothing had happened to it. We hear much commendation of the thorough construction of their organs; and our friend, Dr. Tourjee, pronounces their style "S" the biggest little organ he ever heard.

TEMPERANCE.

LICENSE LAWS FAILURES.

In his inaugural address, January, 1869, Governor Claflin said: —

"A moral and Christian people cannot remain inactive when they see such results as are following, and are sure to follow, the sale of intoxicating drinks to the extent that now prevails in our hitherto quiet and orderly State. The increase of drunkenness and crime during the last six months, as compared with the same period in 1867, is very marked and decisive as to the operation of the law. The State prison, jails, and houses of correction are being rapidly filled, and will soon require enlarged accommodations if the commitments continue to increase as they have since the present law went into force. The increase of commitments for the eight months previous to the 1st of October, 1868, over the same time in 1867, is remarkable, and demands the careful attention of the community. In the eight months alluded to, in 1867, 65 persons were committed to the State prison; in the same period, in 1868, there were 136 commitments—more than double the number of the previous year."

It may be, perhaps, that all this increase is not due to the ease and freedom with which intoxicating liquors can be obtained; but few, will deny that much the largest part is chargeable to this cause."

The Chief Constable in his Report said, January, 1869: —

"Surely, if this increase of drunkenness and its immediate and well-known results are admitted, can the proposition, that a License Law would promote temperance and the moderate use of intoxicating liquors, be longer maintained or safely suggested? The rapid increase of crime and violence during the past year over former years, is without precedent in the history of criminal experience. The State prison and houses of correction never held within their limits such numbers as at the present time, while the wheels of justice are almost clogged with the trial of constantly accumulating criminal business, and the district attorneys of Suffolk find it almost impossible to clear their criminal dockets from month to month, notwithstanding the courts in this county are in almost perpetual session. Is it unfair to suggest that the open bar and inviting sale of intoxicating liquors, licensed and unlicensed, in every street, is to a considerable extent chargeable and responsible for this state of things?"

The Secretary of the Board of State Charities, fifth Report, said: —

"While in our cities there is an undeniable increase in intoxication and consequent crime, the change is more noticeable in the smaller towns, and the effect in general is so palpable that public opinion seems already frowning upon the unseemly order of things, and demanding a return to the safer regime of prohibition, with reasonable penalties, and a faithful attempt to execute the law. Poverty and vice are what the poor man buys with his poisoned liquor; sickness, beastliness, laziness and pollution are what the State gives in exchange for the license money which the rumrunner filches from the lean purse of the day laborer and the half-grown lad, and hands over, sullied with shame, to the high-salaried official who receives it. But the treasury reaps little from this revolting tribute; for, along with the licensed shops and bars, twice as many that are unlicensed supply their trade and debauch the poor, without enriching anybody but the dramseller. These are the practical results of a licensed system in Massachusetts. The increase of intemperance, which the reaction of last year against the strictness of prohibition has greatly promoted, interferes at once with our industrial interests, fosters pauperism and disease, and swells the list of criminals. That intemperance has increased, will appear from the prison statistics soon to be submitted; that crime and vice have also increased, will be shown by the same impartial test, as well as confirmed by the observation of all who have attended to that subject, and noticed what has been going on in the past year. If it is desired to secure in the best manner the repression of crime and pauperism, the increase of production, the decrease of taxation, and a general prosperity of the community, is so far as this question of intemperance is concerned, it is clearly my judgment that Massachusetts should return to the policy which prohibits the sale of intoxicating drinks, except for mechanical or medical purposes."

The License system has failed miserably in Massachusetts, and must everywhere fail, for obvious reasons. It makes an infamous business seem respectable. The leading hotel-keepers of Boston said to an ex-member of Congress, in the evening of the day we asked for a License Law, "thank God, I've lived to see the day my business is made respectable!" License means — it always worked here, as "free rum." Everybody sold liquor who pleased, without a license, and no license dealer complained in the country of the unlicensed dealers, though the "respectable" dealers virtually promised to shut up disreputable groceries, if we would give them a stringent license law.

The revenue is blood money. Every dollar is stained with blood and sweat and tears of the victims of the infamous traffic. No State should coin money from the misery of its citizens; the same argument that would license a dram-shop would just as logically license a brothel, a gambling hell, a lottery shop, a fencing crib — every infamy. The streets are unsafe for the young, the weak, and those who want to reform. Temptations are legalized in defiance of the Christian rule. Thou shalt not tempt thy weak brother or sister. Hon. W. E. Gladstone nobly said, in 1864, "the laws of a country ought to be so framed as to make it easy for the people to do right, and difficult for them to do wrong." License laws always help to make it easier to do wrong and harder to do right, for those who ought to reform!

Gladstone said, in the same speech, "our legislation has been the reverse of this, for, until the last three years (in which laws have been mended), every facility and provision has been made for the encouragement of intemperance, and, as a consequence, the population of our country is greatly demoralized, impoverished and disgraced by reason of its drunkenness." This, said by England's wisest statesman, is true the world over, of the effects of licensing the sale of intoxicating liquors. The license system has failed, and will everywhere and always fail. It always helps to increase drunkenness, pauperism, crime and misery. May our legislature give the system another deadly blow, and thus help to save the Commonwealth of Massachusetts!

GILMAN'S
Ladies' and Gent's
DINING ROOMS,
50 SUMMER STREET,
CORNER ARCH, BOSTON.

Shirts. Made from the finest cotton and purest linen for \$2.50. Warranted to give satisfaction. Sent to any address. E. B. BLACK & CO., 200 N. B. ST., BOSTON, MASS.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

year. It may be, perhaps, that all this increase is not due to the ease and freedom with which intoxicating liquors can be obtained; but few, will deny that much the largest part is chargeable to this cause."

The Chief Constable in his Report said, January, 1869: —

"Surely, if this increase of drunkenness and its immediate and well-known results are admitted, can the proposition, that a License Law would promote temperance and the moderate use of intoxicating liquors, be longer maintained or safely suggested? The rapid increase of crime and violence during the past year over former years, is without precedent in the history of criminal experience. The State prison and houses of correction never held within their limits such numbers as at the present time, while the wheels of justice are almost clogged with the trial of constantly accumulating criminal business, and the district attorneys of Suffolk find it almost impossible to clear their criminal dockets from month to month, notwithstanding the courts in this county are in almost perpetual session. Is it unfair to suggest that the open bar and inviting sale of intoxicating liquors, licensed and unlicensed, in every street, is to a considerable extent chargeable and responsible for this state of things?"

The Secretary of the Board of State Charities, fifth Report, said: —

"While in our cities there is an undeniable increase in intoxication and consequent crime, the change is more noticeable in the smaller towns, and the effect in general is so palpable that public opinion seems already frowning upon the unseemly order of things, and demanding a return to the safer regime of prohibition, with reasonable penalties, and a faithful attempt to execute the law. Poverty and vice are what the poor man buys with his poisoned liquor; sickness, beastliness, laziness and pollution are what the State gives in exchange for the license money which the rumrunner filches from the lean purse of the day laborer and the half-grown lad, and hands over, sullied with shame, to the high-salaried official who receives it. But the treasury reaps little from this revolting tribute; for, along with the licensed shops and bars, twice as many that are unlicensed supply their trade and debauch the poor, without enriching anybody but the dramseller. These are the practical results of a licensed system in Massachusetts. The increase of intemperance, which the reaction of last year against the strictness of prohibition has greatly promoted, interferes at once with our industrial interests, fosters pauperism and disease, and swells the list of criminals. That intemperance has increased, will appear from the prison statistics soon to be submitted; that crime and vice have also increased, will be shown by the same impartial test, as well as confirmed by the observation of all who have attended to that subject, and noticed what has been going on in the past year. If it is desired to secure in the best manner the repression of crime and pauperism, the increase of production, the decrease of taxation, and a general prosperity of the community, is so far as this question of intemperance is concerned, it is clearly my judgment that Massachusetts should return to the policy which prohibits the sale of intoxicating drinks, except for mechanical or medical purposes."

The License system has failed miserably in Massachusetts, and must everywhere fail, for obvious reasons. It makes an infamous business seem respectable. The leading hotel-keepers of Boston said to an ex-member of Congress, in the evening of the day we asked for a License Law, "thank God, I've lived to see the day my business is made respectable!" License means — it always worked here, as "free rum." Everybody sold liquor who pleased, without a license, and no license dealer complained in the country of the unlicensed dealers, though the "respectable" dealers virtually promised to shut up disreputable groceries, if we would give them a stringent license law.

The revenue is blood money. Every dollar is stained with blood and sweat and tears of the victims of the infamous traffic. No State should coin money from the misery of its citizens; the same argument that would license a dram-shop would just as logically license a brothel, a gambling hell, a lottery shop, a fencing crib — every infamy. The streets are unsafe for the young, the weak, and those who want to reform. Temptations are legalized in defiance of the Christian rule. Thou shalt not tempt thy weak brother or sister. Hon. W. E. Gladstone nobly said, in 1864, "the laws of a country ought to be so framed as to make it easy for the people to do right, and difficult for them to do wrong." License laws always help to make it easier to do wrong and harder to do right, for those who ought to reform!

Gladstone said, in the same speech, "our legislation has been the reverse of this, for, until the last three years (in which laws have been mended), every facility and provision has been made for the encouragement of intemperance, and, as a consequence, the population of our country is greatly demoralized, impoverished and disgraced by reason of its drunkenness." This, said by England's wisest statesman, is true the world over, of the effects of licensing the sale of intoxicating liquors. The license system has failed, and will everywhere and always fail. It always helps to increase drunkenness, pauperism, crime and misery. May our legislature give the system another deadly blow, and thus help to save the Commonwealth of Massachusetts!

GILMAN'S
Ladies' and Gent's
DINING ROOMS,
50 SUMMER STREET,
CORNER ARCH, BOSTON.

Shirts. Made from the finest cotton and purest linen for \$2.50. Warranted to give satisfaction. Sent to any address. E. B. BLACK & CO., 200 N. B. ST., BOSTON, MASS.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00 @ 1.25 per bushel.
BEANS — Extra Fair, \$2.50 @ 2.75; medium, \$2.00 @ 2.25 per bushel.
POULTRY — 25 @ 30 cents per lb.
TURKIES — 50 @ 60c; 60c @ 70c.
DRIED APPLES — 11 @ 12c; 12c @ 15c.
CABBAGES — 100 @ 60c; 60c @ 70c.
CORN — \$1.00 @ 1.25 per bushel.
CRANBERRIES — \$14.00 @ 15.00 per bushel.
REMARKS. — The Flour Market is quiet, and no change. Apples very firm at quotations. Lard has advanced 1/2c. to 9c. Butter and Eggs dull of sale. Beans dull.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES. June 1, 1874.
FLOUR — Superior, \$3.25 @ \$3.75; extra, \$4.00 @ \$4.50; Choice, \$4.50 @ \$5.00; Southern Flour, \$4.00 @ \$4.50.
COARSE — New Mixed and Old Yellow, 90 @ 95c.
OATS — 60 @ 70c; 70c @ 80c.
RICE — \$4.00 @ \$4.25 per bushel.
SHORTS — \$3.00 @ \$3.50 per ton.
FINE FEED — \$3.00 @ \$3.50 per ton.
SEED — Timothy Herd's Grass, \$3.50 @ 4.00; Red Top, \$4.00 @ 4.25 per sack; R. I. Bent, \$4.25 @ 4.50 per sack; Clover, 105 @ 11c. per lb.
APPLES — \$3.00 @ \$3.50 per bushel.
POIN — \$2.25 @ 2.50; Lard, 12c; Hams, 10 @ 12c.
BUTTER — 20 @ 25c.
CHEESE — New Factory, 10 @ 12c.
EGGS — 17 @ 18 cents per doz.
HAY — \$27.00 @ 28.00 per ton, for Eastern Pressed.
POTATOES — \$1.00

HERALD CALENDAR.

Springfield District (Vt.) Preachers' Meeting, at Foster's, commencing evening, June 6.
New Bedford District Conference, at Fair Haven, Mass., June 8-10.
Rockland District Ministerial Association, at Friendship, Me., June 22-25.
District Conf., at Fall River, Me., June 26-27.
Bangor District Conf., Dexter, Me., June 30, July 1.

CAMP-MEETING CALENDAR.
Nineteenth National Camp-meeting, at Sterling, Mass. (holding ten days), June 17.
International Camp-meeting, at Round Lake, N. Y. (holding two weeks), July 8.
Maine State Camp-meeting, at Richmond, Me. (to continue eight days), Aug. 4.
S. Framingham Camp-meeting, Aug. 4 to 10.
Yarmouth Camp-meeting, Aug. 11 to 15.
Oxford Beach Camp-meeting, Aug. 12 to 20.
Hamilton Camp-meeting (eight days), Aug. 15 to 23.
Merrill's Grove Camp-meeting (Plymouth, Me.), Aug. 21 to 31.
Sterling Camp-meeting (annual), Aug. 24 to 29.
Martha's Vineyard Camp-meeting begins Aug. 24.
Northampton Camp-meeting, Aug. 24 to 29.

ZION'S HERALD.

THURSDAY, JUNE 4, 1874.

HOLIDAY WEEK.

Last week was the period that used to be called "anniversary week," and there was no lack of annual services to secure its legitimate title to the same appellation. Indeed, there were so many—sometimes a score a day—that their very multitudinousness prevented their obtaining large audiences, save in a very few exceptional instances. But it was, nevertheless, a delightful and profitable week. The weather was unusually fine; the season was in the height of its opening glory, and fully the average number of visitors thronged the streets of the city. It was a great, quiet, protracted holiday, without the dust, heat and noise of a national celebration.

Delightful reunions among educated men and women, brought together for the discussion of matters of common concern, occurred during the week. The festival feature is now found the most drawing element in these annual gatherings. The usual themes and the leading speakers of these occasions have become so familiar, or the services are so numerous, that large and permanent audiences can only be counted upon where the additional attractions of music and a well filled refreshment table are provided. Properly managed, with limited outlays for the gratification of appetite, these social, Christian festivities may be rendered both grateful and profitable, cultivating as they may, under the best auspices, the social affections, drawing us nearer to each other, and, in hours of unselfish enjoyment, impressing upon the mind the claims of some great humane or religious charity.

It will undoubtedly be found expedient to divide the anniversaries to give any considerable portion of them an opportunity for a hearing. Instead of all being precipitated in one immense avalanche upon overwhelmed and confused audiences in May, a portion of these societies would find it to their interest to secure a week in the beautiful fall, after the harvests are gathered. Many of the denominational anniversaries, like the gathering of the American Board, and the annual meeting of the Missionary, Tract and Sunday-school Societies of our Church, find a fitting period towards the close of the year to claim the ear of the public.

It is worse than idle to criticize the mistakes of speakers at these anniversary meetings. We have a profound sympathy for the victims of this annual pressure. Long speeches, and dull speeches, detailed addresses, and columns of figures, cannot be endured. But how is a speaker, in ten, or at longest fifteen minutes, to present one aspect of a great charity, or to open, develop and impress an important truth? He tries to be funny, and makes a fool of himself, to the disgust of his audience; he tries to recover his gravity, and out spring the clicking watches, or he finds himself moving his audience in a most undesirable direction. In these short, warm evenings, two or three, at most, half-hour speeches, with good singing, are greatly to be preferred to this hysterical, perspiring, and rushing succession of five minute performances. The better taste of the hour is settling down, in the case of the great leading benevolent interests, upon carefully prepared sermons and well considered single addresses.

Only in rare instances are collections now made at these anniversaries. The sustenance of our great charities is less and less (for which God be praised) made to depend upon the temporary impulses of platform eloquence, or the enthusiastic gatherings at anniversaries. The multitudes that used to crowd to suffocation the Tabernacle in New York, and Tremont Temple in Boston, on these occasions, who would be moved with the deepest emotions under magnetic speakers, remaining fastened to their seats until the last exercise closed, and pouring out or pledging their money freely for the coming year, no longer gather in central halls or churches, or yield such rapt attention to the speakers. Neither is the moment of white heat now seized to pass around the familiar Christian symbol—the contribution boxes. But with this marked change in the character and size of anniversary audiences, we are permitted also to chronicle the more significant fact that the funds of the well defined, properly managed, and really benevolent or religious organizations, have not diminished, but rather increased. It is found wiser to base these contributions upon the wider sympathies of the whole Church, rather than upon the inflamed and impulsive sensibilities of popular audiences. Giv-

ing to the needy, and to the Master for the establishment of His kingdom upon the earth, is more and more becoming a recognized positive duty, to be considered as one of the absolute annual claims upon Christian men for a definite proportion of their income.

There is no more impressive or convincing evidence of the vital hold of evangelical religion upon the Christian world than this. It is constantly intimated that revealed religion, especially the gospel of the crucified Saviour, has lost its grasp upon the respect, the confidence and affections of the modern Church. The building and furnishing of so many elegant and expensive houses of worship, it is affirmed, is simply an evidence of the increasing worldliness as well as wealth of professed Christians, and no proof of a hearty belief in the doctrines of the cross to which the pulpits are dedicated. But how do these persistent dogmatists, who assert the decay of evangelical faith, account for the unceasing and constantly increasing flood of charity that is annually bestowed for the spread of the gospel in unchristianized lands? What a sublime exercise of faith in God and in His Church is annually exhibited before the eyes of those who, though enjoying all the outward advantages of a Christian civilization, still affect to despise the divine source of its distinguishing excellence. Without a dollar in the treasury, sometimes having expended beyond the limits reached by the voluntary benevolence of their Christian constituents, the managers of these great evangelizing societies assume responsibilities for the year before them, and arrange the work for thousands of clergymen and teachers, thus creating liabilities for many millions of dollars, none of which is yet donated. These agents cannot enforce the collection of a penny by law. But the devout heart of the Church, touched by the divine passion of the cross, never fails to respond. It is just as sensitive now as ever. Although it has become familiar with the outward expressions of the wretchedness of heathenism—its cannibalism, its general cruelty, its hard and depraving religious rites—it is still as full of sensibility to the strongest of all appeals—its debt to a dying Saviour. The love of Christ still constrains His Church. They judge that if one died for all, then were all dead; and that they which have been made alive should not live unto themselves, but unto Him who died for them. It is a grateful fact to know that the most marketable drafts in the leading money centres of the world are those of the great evangelical missionary societies of the United States and England. Christ still lives, and because He lives His Church is still vital with divine energy. This most impressive "apology" at this hour for the religion of the cross, is the present vigor with which believing disciples sustain their missionary movements, and the work itself of Christian missions, throughout the world.

The outlook, in this fair month of May of the year of grace 1874, is full of encouragement. Sin abounds, but grace does much more abound; the faith of many indeed waxes weak, but that of the Church as a body never was stronger. Promise and prophecy are with us, and we are well able to go up and possess the land.

"SHOW ME THY GLORY."

So Moses prayed. But what did he mean? He knew God's glory in His works, for the heavens were over his head, and the earth was beneath his feet. He knew it in history, for he was the historian of all the past. He knew it in displays of power, for he had read of the flood. He had seen the Nile turned to blood, the swarms of locusts, the dividing of the sea, and the passage between the crystal-like walls of water, the great deliverance, the manna for the hungry, and the stream of water from the smitten rock. He knew it in the pillar of cloud and of fire. He knew it in its terrible manifestations of majesty and greatness, with their lessons of the fearfulness of offending Him, for he had seen the darkness and lightnings, and the glory-like, devouring fire. He had felt the shaking of the earth, and he had heard the trumpet, and the thunderings, and the voice of God, so that even he was compelled to exclaim, "I exceedingly fear and quake." Surely, he could not have needed more of these.

He had also had still another view of God. Summoned into His presence, he had been allowed to plead "face to face" with this dreadful One, incensed by the stupid idolatry and licentiousness of the rebellious people, and had so far prevailed in his intercessions that not only was the threat of their destruction revoked, but God renewed His promise to go up with them into the land which they sought. Never before had man seen God in such fullness of revelation. He had talked with men before in great condescension and familiarity. Jacob let out his soul's earnestness as he cried, "I will not let Thee go except Thou bless me." Abraham had pleaded for Sodom in a style that would reduce its salvation to the lowest terms. But they knew not, as Moses did, how God could hide Himself in clouds, and make darkness His pavilion round about Him. They knew not, like him, the terrible-ness of His power, and the greatness of His majesty. How, now, comes it about that this great and dreadful God, the God who so tenderly listens to the pleadings of man, and is so ready to comply with them that some have even fancied that He could have never really intended what He had threatened, are the same? What is the unrevealed in

God beyond what had as yet been vouchsafed to human intelligence? What are those depths in His nature where these apparent inconsistencies meet and harmonize? What do all these known things foretell, and what is the principle that underlies the mystery? Is not this what Moses sought? So he prayed, "I beseech Thee show me Thy glory." And God promptly replied, "I will make all My goodness pass before thee;" and He did, so far as it was possible for His servant to see it and live. Is it a wonder that Moses' face shone as he came down from the mount where his soul had been fed with all it could hold of new conceptions of the infinite goodness of God?

So may the Christian pray, "show me Thy glory." But he prays with a preparation of intelligence; for "the mystery" is uncovered, and God stands forth, revealed in Christ. The terrible God of Sinai is the loving God of Calvary. The glory of God is His infinite love. It pervades all His dispensations, from the fall in Eden onward to the end of time. The cross, where that love is shown in the sacrificial death of His Son, is the central historic point to which all preceding time looked forward, and all subsequent time looks backward. The redemption explains everything. Because of it the God whose name is Holy, whose law is as holiness itself, and whose curse abides upon all iniquity, can hear prayer, forgive transgression, absolve the guilty, save the accursed, renew the fallen, and exercise mercy, compassion, and long-suffering. If there be any enigmas here, "the glory of God in the face of Jesus Christ" is its sole solution.

A soul truly sincere in its search for truth, will desire not only its intellectual apprehension, but its full influence upon the heart and life. Truth received by the intellect alone is only half learned. The fact of love's existence and work is felt, but not known. Many read the gospel story with a veil over their hearts. If the heart shall cry, "show me Thy glory," the veil is rent in twain; and in proportion to the ardor of the desire God fills the soul with His love. The penitent finds it in looking to Christ, who has died to show how much God loves us; and at the foot of the cross that love flows into his soul. The believer, athirst for God, finds it in looking to the same Christ. God shines into his heart as he pleads for a fuller manifestation of His love. Nor is there any limit here to the possibilities of this bestowment. On God's side there is a fullness; on man's side the only actual limitation is in the smallness of his desire and the feebleness of his prayer.

But there are, here and there, scattered through the world, precious saints who have penetrated into the secret place of the Most High, to whom He reveals the wonderful glory of His love. They may not be much known by vocal profession, but they walk in the sweet communion of the Holy Spirit, by whom "the light of the knowledge of the glory of God" is given them, and they dwell in God. The transfiguring power of grace is manifest to the world in their spotlessness and devotion. How they came there is not hard to tell, for the road is open for all God's people. Whatever may have been the occasion that incited them, when with burdened hearts they sought the foot of the cross, and alone with God, in spirit if not in body, with no refuge and no helper but God, they cried unto Him for the revealing in them of Himself, they found Him filling their souls. May their number be multiplied a hundred fold.

ANNUAL STATEMENT.

This day closes the twenty-seventh year of the School of Theology of Boston University. If less eventful than some preceding ones, it still presents much to encourage the patrons of the institution and to cheer the Christian public. It has been a year of quiet, earnest, persistent work, crowned with evident divine blessing.

The class which completes its course to-day numbers twenty. During its history more than twenty others have been connected with it, many of whom have satisfactorily completed special courses of study of one, two, or three years' duration. Of the twenty about to be graduated, one has been appointed to a foreign mission, two have accepted work in the South, while the remainder are all under appointment in Northern Churches.

Since the last annual statement in this place no change has been made in the personnel of the Faculty, but the transference of the administration to the hands of Dr. Latimer has naturally occasioned some minor changes and subdivisions of labor, all of which are believed to be in the direction of greater efficiency in the teaching, and of greater privilege to the taught. The first year of the new Dean's administration has been eminently satisfactory to all friends of the school. It has gained for him enhanced appreciation with the students, and the fullest confidence of the Church. More might and would be said, did the proprieties of the occasion allow.

The Public Lecture courses of the School have been of marked interest and permanent value. In accordance with the request of Faculty and students, the ripe and genial utterances of the venerable Dr. Tyng have already been given to the vaster audience served by the Christian press, and are there meeting with heartiest welcome. The equally impressive and practical lessons which fell from the lips of Dr. Vincent and of our beloved Bishop Wiley, will long live in the memories and deeds of those who heard them.

The courses promised for the coming year are to be delivered by Bishop R. S. Foster, late President of the Drew Theological Seminary, Dr. Anderson, President of Rochester University, and Dr. Winchell, Chancellor of the Syracuse University.

The opening by the University of a School of Oratory last fall, and the securing of the services of its Dean, Professor Monroe, for special instruction in the theological school, added new and altogether unusual facilities for this branch of ministerial training. Henceforth, in addition to the ordinary amount of elocutionary drill throughout the three years' course, students in theology will be allowed time to attend the School of Oratory one hour a day throughout their senior year. This is an opportunity whose value can scarcely be overestimated.

The usual classes in German and Spanish have been kept up, and as a first fruit of the latter study, two of the class have just gone out as missionaries to Mexico, while a third has a similar appointment under advisement.

Among our alumni the year appears to have been one of unusual movement. Two of our last year's class have spent a considerable portion of the twelve-month in travels and explorations in the Holy Land. One returned in season to receive appointment at the recent session of the New Hampshire Conference; the other will await an opportunity in his own home Conference in Ohio. An older alumnus, Dr. Charles H. Payne, of the class of '83, has also visited the same hallowed scenes of sacred history, and since his return bore his spoils of new impressions and new knowledge to the service of the West. The class of '72 was represented in various parts of Europe by Rev. W. F. Crafts, author of a work whose title recent events have rendered somewhat ambiguous. Arrighi of '69 has this year reached his *belita Italia*, and Mudge of '70 has gone forth to toil for Christ in the valley of the Upper Ganges. Parkhurst of '69, and Houghton of '61, are just completing the circuit of the globe, in company with Bishop Harris. Surely, our school is fulfilling its mission, if its mission be the training up of an *itinerant* ministry! To keep in operation this new circuit system, Selden of '71 is to sail from this port on Saturday next, for a year or more of work in European universities.

It may be worthy of note that the year now closing has witnessed the first formal application on the part of a lady for admission to the School of Theology. The candidate was promptly assured that our doors are open to all, impartially, without respect to sex; but the discovery of desired advantages much nearer home induced her to postpone her coming. According to next appearances, however, a number of lady students will enter the school next fall. In other departments of the University over sixty have already been admitted. This statement is exclusive of a still larger number studying in the preparatory departments. As many of these young women are contending with all the discouragements of poverty in their efforts to fit themselves for useful lives as teachers, missionaries, physicians, nurses, or whatever Providence may indicate, we hope the benevolent will remember their struggles, and early provide for their help.

As vitally affecting the growth of the Theological Seminary, the general growth of the University deserves in this connection a passing mention. During the year four new departments have been organized and opened, making the entire group to now consist of two preparatory departments, two colleges, and five professional or post-graduate schools. The whole number of students exceeds five hundred, the whole number of officers is over one hundred.

Many and remarkable have been the tokens of public confidence and proffers of friendly aid. Within the year the resources of the University have been materially increased by unconditional gifts. Some of these would delight the friends of education were we at liberty to announce them. For the present, however, we must respect the wishes of our modest benefactors, and leave the sure honors of well-doing to the future and to God. Suffice it, for today, to thank God and His people for the many favors already accorded to this long struggling institution, and to commend it afresh to the watchcare of the Father and the affection of the Church.

OUR RAILROADS AND COMMERCIAL PROSPERITY.

It is universally admitted that for the last twenty years, and more, the foreign commerce of Boston has been steadily declining, while that of New York, Philadelphia and Baltimore, either during the whole of that period, or for some years last past, has been growing rapidly. So, too, the general commission business of New England, which used to be concentrated in Boston, has been gradually finding its centre in the city of New York. What is the reason for this?

It is as true now as it ever was, that Boston is more favorably situated than New York as a place of export; it is two hundred miles nearer to Europe, has a better harbor, and railroads can more easily and directly reach its wharves and warehouses. There is no less wealth in Boston than there was twenty years ago; and our merchants are as able to handle the products of New England and the West, whether designed for consumption in this country or to be exported, as they ever were. Can there be any question that they are as equally capable of handling

the commerce, however large, that might come to this port? The large water-front of this city, its immense extent of wharfage and warehouse property, now yielding little if any income in the aggregate, its vast capital invested in magnificent stores and houses, in banks of deposit and savings, in local, western and southern railroads, in factories and manufactures of all sorts, throughout New England—all this is the answer to this question of capacity and of requisite financial strength.

In order to build up and maintain a successful foreign commerce, we must have direct, certain and cheap communications by rail, or by rail and water, with those regions of the country that produce the articles which are demanded abroad. New York has many such lines of communication, but Boston has none that can truly be said to be direct, certain, and cheap. New York has its Hudson River, Central and Erie roads, its connections with the South and West through the Pennsylvania roads and its system of canals. These great feeders pour into its warehouses the immense products of the West, and of a large part of the Middle States. Boston has no independent through line, and its "West" lies at Albany to-day as much, relatively, as it did when the Western Railroad was first opened.

The Boston & Albany Railroad is dependent upon terms and conditions imposed by the New York Central, and those terms and conditions, as to rates of fare and freight, are adjusted with reference to the interests of capital in the city of New York, as against Boston and Massachusetts. Such has always been the case, and such it is likely to be, so long as the Boston & Albany Railroad is owned and managed as a high dividend-paying road in the interests of a few wealthy capitalists.

But in addition to these above-mentioned railroad advantages of New York over Boston, there is another obstacle in the path of Massachusetts. Every ton of freight going West by the Boston & Albany Railroad, and every ton coming over that road from the other side of the Hudson, pays an enormous toll at Albany to a private corporation, which owns the monopoly of a bridge at that point. The tolls levied on our eastern and western-bound freight, which crossed that bridge during the year 1873, amounted to not less than ten per cent. on the whole amount of money so far put into the Hoosac Tunnel and the Troy & Greenfield Railroad! This toll was and is a discrimination of 15 cents per ton in favor of New York on all freight seeking tide-water.

But Massachusetts has other wants. Her people are essentially a manufacturing community. They need, therefore, cheap coal and cheap food; and unless they can have them our manufacturing facilities will be transferred to the Middle States and to the West, where the cost of subsistence is less, and where the manufactured goods find their principal market.

How can our commerce be restored, and how can we get cheap fuel and cheap food? Manifestly, by means of cheap transportation. But this we cannot secure, so long as we are dependent on the New York Central Railroad. Have we the means of reaching the West in any other way than by the Boston and Albany Road? At present, none; but if our Legislature is wise, it will at this session make such a disposal of the Hoosac Tunnel and Troy and Greenfield Railroad, that all the vast expenditure in those enterprises may be utilized for the benefit of our people.

Several plans are now before the Legislature for accomplishing this end. That would seem to be best that puts the property of the State in the Tunnel and Troy and Greenfield Railroad into the hands of a new corporation of trustees, with power to make such connections with roads in Massachusetts, and with roads in New York and beyond, as will constitute a through line, by way of Oswego or Lake Ontario, with Chicago and the West. This will form a direct, certain, and independent line. It should be managed in the interest of the people, and practically owned by the State. It should be operated in the interest of labor, and not in the interest of capital.

But while this is being matured we can avail ourselves of rights which the State has in the Boston and Albany Railroad to cheapen the cost of transportation. This road was largely built by aid of the State's money, and one eighth of its present capital stock is now owned by the State. In the acts incorporating the Western and Worcester, and in that which consolidated these roads into the Boston and Albany Road, the State expressly reserved to itself the right to take and purchase the property and franchise at any time upon certain conditions.

It is the opinion of the best railroad men in New England, and of our most experienced merchants, that this road, if operated by the State, might be run at a cost to transportation so low as to more than offset the difference in distance of Boston and New York from Albany, and the discrimination in rates of freight to New York imposed by the New York Central Road.

A bill is now before the Legislature providing for the State's purchase of the B. and A. Railroad, and putting its management into the hands of trustees to be operated at cost, in the interest of the people of Massachusetts. The bill meets with more favor than could have been expected under the circumstances. Public sentiment, stimulated by the exigencies of trade and commerce, and the pressing necessities of our manufacturing population, is growing rapidly in favor of the experiment. It seems to be a safe plan, and

we trust the Legislature will give it a full and candid consideration.

It is evident that the people have expected, and still expect that this Legislature will not adjourn till it has definitely settled upon some plan of relief, as well in regard to the purchase of the Boston and Albany Railroad as the future use and management of the Tunnel.

The exigencies and opportunities of Massachusetts were never so great as now. May the Legislature and the people rise to a height of enterprise and energy adequate to such exigencies and opportunities!

EDITORIAL PARAGRAPHS.

Leut. Governor Talbot has been favored early in his administration with one of those rare opportunities where one man counts for a whole regiment, if he has the courage adequate for the occasion. The concerted struggle of the liquor dealers, and the divided opinions and apathy of temperance men in the State, secured a Legislature the present year which has made it possible to threaten the established prohibitory legislation of Massachusetts. It was not deemed expedient to repeal the law at the first blow. The real sentiment of the State has been too unambiguously developed during the winter for this; but by continual misrepresentation and disparagement the way has been prepared to destroy the right arm of its power—the Constabulary force. Temperance men, who have not been conversant with the exact facts, have been too ready to believe the unqualified slander visited upon the State Police, and some have been carried into the opinion that by yielding this body the law itself could be saved. Nothing could be valuer. The same voices that have howled against the Police are now shouting for a license law, not being able to restrain their eagerness even until the first act in the sad drama is completed.

Now, whatever may have been the charges, heretofore, urged against the State Constabulary, there never was a period in its history when it was so well manned or efficient. It is now thoroughly alive, and doing its work busily and well. It is this fact that renders its destruction so vital to the liquor interest. Nothing can be done in cities and larger towns without it. No adequate control can be had at public gatherings, meetings, agricultural fairs and camp-meetings, except through this independent body. It is the executive arm of the law. Why should this valuable force, faithfully doing its work, be thrown out of their livelihood? Why should an executive body that other Governors have been snatched from the hands of Governor Talbot?

Gov. Talbot now stands against this surging, angry and powerful tide. It is worth all political advancement to have such an occasion and to be equal to it. His veto bridges this serious chasm. It requires nerve. The conservative papers will denounce him. Leading politicians will bring all possible party pressure to bear upon him. A weak back will break under such a weight. Other Massachusetts Governors have saved, in the same exigencies, this law against lust and violence, at some expense. Indeed, of temporary personal popularity. This is Gov. Talbot's hour. May he have faith and courage as his day requires!

The last week has been crowded with impressive events, of both a personal and public character. On Tuesday morning, with surprising suddenness, the death of Mrs. Ray, wife of Rev. W. F. Ray, now of Church Street charge, and late of East Cambridge, was announced. It was only a few days before that she was at the Book Room, full of life and plans of Christian work. Mrs. Ray was an educated woman, endowed with more than average intellectual and spiritual gifts, heartily in accord with her husband's work, and personally aiding him in his evangelical labors. Her heart was full of enthusiasm in the cause of missions, and her best services were consecrated to its support. An excellent wife and a tender mother, almost in a moment snatched from a loving home, how can the terrible vacuum be filled, save by the presence of the Comforter? Tears and trust are the portion of those that remained behind. Her life was heaven to the released and triumphant saint. Thus they gather upon the other shore, making the act of dying easier for us, and heaven more to be desired.

On the same morning the death of Dr. George Fabian, of the Temple Street charge, on the preceding day, was announced. A picture of manly health and strength, although he was sixty-four years of age, a few days ago, comparatively, he had been under severe attack of pneumonia. He has for many years been a pillar and an ornament in the Church, bearing about with him balm for the bodies and souls of his patients—a Christian physician, one whose human life approaches the nearest, in some respects, to that of the great Physician in his earthly characteristics—a healer of physical and moral woes. He saved others, but himself he could not save when the appointed hour of his departure was reached. He dropped his earthly profession to enter upon higher service; for the inhabitants never say, I am sick where he has found his rest.

Also, the same day, we received the announcement of the death of Rev. Freeman Ryder, of the New Hampshire Conference, stationed at the last service in Maine, at Great Falls. He also died of typhoid pneumonia, having been sick about two weeks. He was a graduate of the School of Theology when it was located in Concord, has been a devoted and successful minister, a man of superior ability, of popular gifts, of decided piety. His Church mourns his departure. He was about forty years old. His brethren will embalm his memory in an appropriate memorial for our columns. His colleague, Rev. J. W. Adams, in announcing his death (May 27), says, "hand in hand, with Christ, with a cloudless vision he passed over to the land of the blessed, and rests from his abundant labors."

Also, the same time came from the West, says a friend, a sad termination was experienced, complicated with a pulmonary affection. A note from Dr. Wentworth was received at the Repository office Saturday morning, announcing that it was thought the crisis of her disease had passed, and that she would recover; and we hoped that Monday morning would bring comforting intelligence of her convalescence.

As the tidings of Sister Wentworth's death are borne over the country, carrying a painful surprise to the whole Church, the deepest sympathy will be felt everywhere for the husband and bereaved of a devoted wife; and for the children thus deprived, a tender age, of an affectionate Christian mother. Nor will it be forgotten how much the children's loss must intensify that of the husband and father. May God's grace be abundantly granted to comfort and sustain

the household to whom death has thus unexpectedly brought bereavement and mourning!

The telegraph of Saturday brought the intelligence of the death of Samuel R. Bearce, esq. Mr. Bearce has been a leading and vigorous lumber merchant of Maine, well known throughout the State. His noble monument is the fine hall bearing his name on Kent's Hill. The Seminary there will long miss his prudent counsel and generous donations, while the Methodist Church in Lewiston, where he resided, will not soon be able to fill the vacancy occasioned by his departure. He rests from his labors, but his works will follow him.

The annual visitation and examination of the School of Theology of Boston University by the appointed Conference delegates, occurred last week. General satisfaction was expressed with the result. The annual statement of the condition of the school, made by the President, and printed in another column, gives full and interesting information upon every important point of inquiry.

The following young brethren were formally graduated those bearing the synodical letters receiving the degree of Bachelor of Divinity, and the others the simple diploma of the school:—George W. Bent, Everett W. Boyden, A. W. Bunker, Richard W. Copeland, B. D., Charles G. Deming, B. D., Charles W. Drees, B. D., John H. Emerson, B. D., Edwin C. Ferguson, B. D., James W. Fulton, John Jarman, Ernest H. Leseman, B. D., Joel Martin, Charles W. Mossell, B. D., Gilbert C. Osgood, John P. Otis, B. D., William J. Parkinson, Willard T. Perrin, B. D., William G. Richardson, Silas Sprowls, B. D., Wilbur F. Steele, B. D.

The public exercises held in Tremont Temple were of more than usual interest, although the audience, like the majority of those that attended the anniversaries of the week, was limited. The elocution of the young men was exceptionally good; and while there was, perhaps, no unusual brilliancy about any of the addresses, they were all of higher general average than the efforts of such occasions usually attain. We were particularly struck with the well sustained and thoughtful discussion of "the bearing of culture upon enthusiasm," and with the outspoken frankness, the ringing tones and the loyal and intelligent plea to Methodists in behalf of their own Methodism, of one who seems to be a true son of his father. We noticed that Dr. Tourjeu bowed his anings, and constant assent to the strong points of the essayist upon congregational singing, while the whole audience welcomed the advance, and cheered the progress through his oration, of the very many colored brethren, Charles W. Mossell, as he urged the pastoral duty of fortifying the youth of the day against their peculiar perils. We might thus specify good points in all the orations, had we room.

Instead of the usual sermon at the close of the addresses, by the desire of the class, the Dean of the School, Dr. Latimer, delivered an admirable valedictory and pastoral charge to the retiring class. It was specially adapted to the occasion, and was replete with wholesome practical counsel. It will not attempt to give an outline of it, as we shall publish the whole in a succeeding number of our paper.

The school was never doing better work; never commanded wider or richer resources; never more popular with its students; and never had a more promising body of young men in attendance.

NEW ENGLAND EDUCATION SOCIETY.—The pastors of the several parishes belonging to this society will remember that it has been the custom for several years past to take the annual reports to the seat of the Conference session, and there distribute them in a somewhat promiscuous manner. There has been reason to suppose that many of these reports have been lost or mislaid, or that when the time to take the collection has come, the information has been needed to lay the claims of the society properly before the people, the report could not be found. To obviate these difficulties it has been thought best to send the report this year through the post-office to every church within the six New England Conferences. This has already been done in the case of the New York and Providence Conferences, and will be done in the others without any unnecessary delay. Will the brethren give the report a careful reading, and present the facts to their respective churches? Especially is it desirable that the work and methods of the society should be fully presented to the people. It is believed that Christian men and women will be interested in this cause if the facts are fairly set forth. It ought to be understood that the constant and rapid growth of Methodism in New England renders it necessary that we should enlarge the funds of this particular society. We must have an educated ministry, and in order that our young men who are now studying for the ministry may successfully accomplish what they have undertaken; they must have help.

The fields are white for the harvest; God is calling many laborers in answer to the prayer of believing souls; and now it remains for the Church to see to it that these laborers shall have every facility afforded them to become efficient workers in these ever-involving fields.

The difficulty at Bowdoin College has assumed the most serious proportions, and reached a decisive issue. For two or three years there has been a growing irritation in the lower classes, under the requisition of the military drill introduced into the institution, the students have objected to the time it requires, the expense of uniform, and have been annoyed by the wearisome monotony. The interest in this direction, awakened by the war, and the zeal aroused by it as a matter of physical exercise and graceful bodily discipline, have passed away at the college, and the classes have simply borne it as a galling requisition. They have heretofore petitioned without success for its abrogation. It is understood that some of the trustees and many of the friends of the college have desired to see it in this direct collision with legitimate authority, the college must sustain itself. The lower classes were returned without expulsion to their homes. President Chamberlain sends out to the parents an ultimatum, which is simply a frank yielding of the whole question on the part of the students. We hope they will accept the terms, and that the best succeeding act of the board of management will be the abrogation of the offensive regulation as a positive academic requisition.

The Social Reunion in the building of the Y. M. C. Association, on Wednesday evening of last week, was an occasion of much interest. The fine assembly rooms of the Society were thrown open for the comfort

of the numerous supplied with upper hall, and gentlemen working men in 1874. This was principally entered upon by the speakers, Sturges, etc., Remington, of Zion's Mission press. For the time convalesced to the voice of the general of the able gifts are the last year. The representation everywhere by Churches, and cal and profits. In seventy days of reported cases the general of these services is of ultimate. The Associa of Mr. M. R. I. than now, or in its rooms are for social prizes by the \$24,000 of the which is value who watched much persons severest struggle of mingled joy its present po-

On the 17th excursion has er Sanderson to the "Great valley of Mill just swept away so much poor ready insured by the Boston & Albany Tunnel, arrived on 10 P. M. Boston \$4, or limited to 6000 38 Bromfield.

Parties will great disaster this excursion. The Shelburne Falls to Williamsburg June 18, in the Shelburne Falls 7 P. M. Of the burg will be over night at

"We passed a Decoration day. Norwich, New cut, in the Inde Rev. Malcom 2d Congregati this elegant reaches us a hour. It is a um of the m that we have. In the execut forms a royal and red lines can finely of the naval and military whom, very p ous "war of Ingham.

The choice charge the w memorial of is simply justic of the v the gathering and men; was in about ned through men, her sold rade battalio volume is of war. It is a heroic endur of honor co living, and forever the Se their sleepin of the late C of service women and in the Sancti is faithfully wholesome. It shows wh rity of our us, and will of them high.

If this is It is safe to ranging and until it finds of such gra ful energies.

A correspon make the fo last issue of been received many friend objects to t Paragraphs, \$300." He v of Editorial as you doub "A wooden true respect and may friend mented that fished) that for the Malden ought to be "I send y letter, and of worship commemoal as thankful that first tne possession of that was so ene at its ritr preached first church have been d have not do it a wooden.

B. B. Rus field with h Summer. I fore a annoy makes a dunc distracted w ner as we r

A thing of Beauty is a Joy Forever."

**THE
RISING SUN
STOVE POLISH**

For Beauty of Polish, Saving of Labor,
Freedom from Dust, Durability and
Economy, truly Unrivalled in any
country.

MORSE BROS., Proprietors,
391
CANTON, MASS.

PALMER, BACHELDER & CO.
*Having removed to their New Store, No.
100 Washington Street, invite attention to
their largely increased stock of*
Sterling Silver Ware,
— AND —
ELECTRO-PLATED WARES,

*Marble Mantel Clocks, Parlor Bronzes,
 Geneva Music Boxes, French Opera
 Glasses, Paris Travelling Clocks,*
Rich Jewelry,
*Ladies' and Gents' Chains; Swiss Watches
 from Patek, Philippe & Co., and other
 good manufacturers; also, American
 Watches of every grade.*
 400 Washington Street, Boston.
PALMER, BACHELDER & CO.

REMOVAL.

S. Hunt, Merchant Tailor,

has removed from 36 Bromfield St.
to the **LIGHT and SPACIOUS ROOMS 238**
WASHINGTON STREET,
(up one flight stairs).

Where he will keep constantly on hand a full assortment of cloths, of the best fabrics and latest designs, and manufactured to order. *OLD CUSTOMERS* invited to call at our new quarters, and all in want of cloths, or garments made in the best manner at the lowest rates. Please call at 238

NEW PASSENGER LINE.

PROVIDENCE AND NEW YORK
STEAMSHIP CO.
BOSTON & NEW YORK.

1st Class, \$4.25; 2d Class, \$3.25.
75c. lower than all other lines.
Fare to Philadelphia, \$7.25.

\$1.25 lower than all other lines.

Passenger Train leaves Boston from Providence Depot at 4 o'clock, P. M., daily (Sundays excepted), connecting at Providence with the new and superior Steamers,

ELECTRA and GALATEA.

Leaving Providence at 6.15 P. M., sailing down Providence River and Narragansett Bay by daylight, **Keegan Security.** Shortest route to New York. No landing at Pier 27 North River in season to connect with all the morning trains for the

SOUTH AND WEST.

State Rooms and tickets sold (in Boston

ONLY AT
77 Washington Street.
**FREIGHT TAKEN AT LOWEST
RATES.**
GEO. C. MORRELL, Agent.

PIPE ORGANS.
HUTCHINS, PLAISTED & CO.,
Manufacturers of
Superior Church and Chapel Organs
CORNER OF
NORTH GROVE AND CAMBRIDGE STS.,

BOSTON, MASS.

Practical Organ Builders of many years experience, and builders of many of the largest and finest instruments in this country.

Specifications and references furnished upon application.

Chapel Organs, costing from \$1,000 to \$1,800, constantly on hand.

Also, second hand Organs for sale. Old Instruments taken in exchange.

412eow

Use Only

CORTICELLI

Spool Silk and

Button Hole Twist,
Length, Strength, Weight and Quality Warranted.
—o-o-o—
ask for
CORTICELLI
Silk and Twist
—o-o-o—
and see that you get it.
* **Nonotuck Silk Co.,**
413seow Sole Manufacturers.
GEORGE N. NOYES & CO.

Merchant Tailors,
Chambers 151 WASHINGTON ST.,
 Directly opposite Old South Church. **BOSTON.**
*We would invite attention to our Fresh
 Stock of Foreign and Domestic Goods,
 especially adapted for Spring and Sum-
 mer wear, which we will make up to or-
 der in the latest style, and at reasonable
 prices.*
GEORGE N. NOYES,
 GEORGE N. NOYES

GEORGE O. NOYES,
423 Boston.
CHURCH FURNITURE
Manufactured by
BRAMAN, SHAW & CO.,
Salesrooms 27 Sudbury Street.
419
ENGLIS reful o

ECH
where ti
Make yo

THE SUNDAY SCHOOL.

Second Quarter.

Berean Lesson Series, June 14.

Lesson XI. Deut. xviii. 9-10.

BY L. D. BARROWS, D. D.

THE TRUE PROPHECY.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

The children of Israel reached the plains of Moab, east of Jordan, opposite Jericho. The kings, Sihon and Og, fought them, but were vanquished. But Israel fell into the sins of the Moabites, and more than twenty thousand of them were destroyed. Moses fought and conquered the Midianites, and slew their kings. Thus their fortune varied, rose and fell, just as they obeyed or disobeyed the Lord. Modern nations, if they would study carefully the national history of these Jews, would read, in brief outline, their own, and the history of the world. No ancient or modern historian has ever written or understood the philosophy of history, who has not well pondered Moses, Samuel and David.

Thou shalt not learn to do after the abominations of those nations. It was a great source of temptation, and one of the severest tests to which Israel was put, to mingle with those idolatrous and corrupt nations, and still remain incorrupt themselves. Of this coming trial Jehovah warned and guarded them early and strongly; but yet they fell directly and deeply into the very snares pointed out to them in advance. In this lesson divine wisdom is very specific in these instructions and warnings. The particular sins are named and denounced, with a precision and force that we should suppose would have been sufficient to have saved them, at least from those corruptions. Yet it is fearful to contemplate that twenty-four thousand of them were destroyed for these very sins! So it is; men of evil impulses rush into hell with their eyes open. The voices of men and God, instructing and warning, are alike unheeded. Such an exposure and temptation as this that fell on Israel, it may be, God saw as needed as a disciplinary measure, to educate and tone up that mass of groveling mind and character for the high and holy purposes concerning it in future. The most severely tested virtue and piety are the most pure, valuable and enduring.

His son or daughter to pass through the fire, is synonymous with to burn and to immolate, and alludes to those horrid sacrifices of the Ammonites to their god Moloch, of their children, who were burned in honor of that deity. In Leviticus, xviii. 21, God warns the people against this particular abomination; yet, when the exposure came, they rushed madly into it. In the corrupt periods of the Jewish kingdom, this idol—Moloch—was erected in the valley south of Jerusalem, namely, in the valley of Hinnom, and in the part of that valley called Tophet, so named from the drums used there to prevent from being heard the cries of children sacrificed in the fire. The rabbins assure us that this image was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one; and when they offered children to him they heated the statue from within, by a great fire, and when it was burning hot put the helpless children within its extended arms, where they were soon consumed. Such are the habitations of cruelty where God and His word are not known. And there are various Scripture evidences that the Jews were addicted to this idolatrous practice before they left Egypt, incredible as it may seem.

Or that useth divination, is an allusion to an occult science, held by corrupt priests and false prophets, by which they pretended to foretell future events from something that was supposed to be a presage of it, without any real connection with it, except in the imagination of the diviner. It used many rites, observations and omens.

An observer of times, says Dr. Clarke, "was one who pretended to foretell future events by present occurrences, and who predicts great political or physical changes from the aspect of the planets, or the Christian of the clouds," or from boxes. But marked change in the character, who in size of anniversary audiences, we read permitted also to chronicle the more significant fact that the funds of the well defined, properly managed, and really benevolent or religious organizations, have not diminished, but rather increased. It is found wiser to base these contributions upon the wider sympathies of the whole Church, rather than upon the inflamed and impulsive sensibilities of popular audiences. Giv-

implies, of words, or things, tying knots etc. etc., for the purpose of divination. A consulter with familiar spirits, was one who inquires, by means of one spirit, to get oracular answers from another of a superior order.

A wizard was the masculine of witch, practicing divination by the same means.

A necromancer was one who sought from inquiries of the dead—a modern spiritualist.

These deceivers and impostors, ancient or modern, are all essentially one class, guilty of the same crime, namely, rejecting God, and heaving out other cisterns, broken cisterns, that can hold no water. This is the reason why modern spiritualism—so called—is a complete and perfect infidelity; it no longer relies upon God's Word, but depends on an imaginary report of the dead. The struggle between God and His revolted race is, whether or not man will return, submit to, and depend on Him, or follow his own ways. Christianity says, "God's Word is the only sufficient rule of faith and practice." Infidelity, or spiritualism, says, "the spirits of the dead shall be our teachers."

Hearkened unto observers of times, and unto diviners, etc. For these very offenses, now forbidden the children of Israel, the inhabitants of that land were to be driven out of it, and see their homes given to a strong people; which fact alone should have been sufficient to have preserved forever the children of Israel from these great abominations. Ignorant, degraded and superstitious people, in all ages and in all countries, have been, and now are peculiar for this and kindred absurdities. In Japan they have a table of fortunate days, which every person consults in setting out on a journey. In China, the president of the college of mathematics points out the proper days for marriages and other important business. The Hindoos mark their almanacs with lucky and unlucky days. The Indians, negroes and sailors are largely affected by kindred superstitions. In this manner all men show that they feel dependent, and need superior help; and those who know not God seek it where it happens. "Because of these abominations the Lord thy God doth drive them out from before thee." Therefore "Thou shalt be perfect with the Lord thy God"—shall know Him, do His will, walk in His counsel—which results in the moral perfection of man.

Will raise up unto thee a prophet, the modern Jews suppose referred to Joshua; but this is disproved in the last chapter of this book, written either by Joshua in the close of his life, or by Ezra when compiling the Old Testament, where it is said, "There arose not a prophet in Israel like unto Moses." Beyond doubt the reference is to the Messiah. Peter, in Acts iii. 22, refers this prophecy directly to Christ, as does Stephen, in Acts vii. 37. Dr. Jortin says, "let us search all the records of universal history, and see if we can find a man so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot, then have we found Him of whom Moses in the law and the prophets did write." Here the great prophet in Israel is put in contrast with the miserable conjurers of the heathen, and also as a type of Jesus Christ.

In many respects Moses was like Christ. He was a mediator between God and the people, who said, "Let not God speak to us, lest we die;" Christ was the mediator of a better covenant; Moses gave the law, Christ a new commandment; Moses excelled all other prophets, Christ excelled every thing but His Father; Moses was faithful in God's house as a servant, Christ as a son in His Father's house; Moses wrought signs and wonders, Christ more and greater miracles; Moses was king among the people, Christ king of kings and Lord of lords; Moses, alone of human beings, was commissioned to give law to man, Christ alone spoke with authority for Heaven and earth; Moses had respect unto the recompense of reward, Christ, for the joy that was set before Him, endured the cross, despising the shame, and both are seated on a throne of victory at the Father's right hand. "Like unto me; unto Him shall ye hearken."

ZION'S HERALD QUESTIONS.

Sunday, June 14.

From the Notes.

- 1 Who fought unsuccessfully the Israelites in Moab?
- 2 For what were so many thousands of them destroyed?
- 3 What of their battle with the Midianites?
- 4 What is said of Jewish and universal history?
- 5 What was God's solemn and repeated caution to them as they took possession?
- 6 What was the effect of these early admonitions?
- 7 What does this teach us of our fallen nature?
- 8 What is the effect on us of great temptations when they are resisted?
- 9 What is the meaning of "to pass through the fire"?
- 10 What was Moloch?
- 11 How was it constructed?
- 12 What was Tophet?
- 13 How were the children sacrificed?
- 14 Did the Jews ever practice this idolatry?
- 15 What was divination?
- 16 What was an observer of times?
- 17 What was an enchanter?
- 18 What were witches and wizards?
- 19 What was a charmer?
- 20 What was a necromancer?

21 In what respect were these crimes all one?

22 Does modern spiritualism embody essentially all these sins?

23 What is the chief point of contest between God and man?

24 What makes a man perfect before the Lord?

25 Who was this promised Prophet?

26 How many and what are the points of resemblance between Moses and Christ?

The Family.

A LITTLE MAN.

BY CLARA J. LOOMIS.

He was a common little lad, Unprepossessing quite; An unkempt look he always had, Repellent to the sight; No outward power to win him, Child of neglect and poverty.

And worse—he had, we used to say, A somewhat sluggish mind, That seemed to dully grope its way— The patient, plodding kind; Still, with his grim persistence, A decent scholar yet might be.

It chanced there came a holiday; Next morn' he'd disappeared, "Johnnie got hurt yesterday," An uncle hurried;

"We've play on the railroad track; There came a car along, ker smack! And run right over Johnnie's foot, I hollered then, like mad; Cause when I see the bloody boot I knew 'twas poorty bad;

And then some men, they took him home, And sent for Dr. Morse to come." No small delinquents stayed that day; The laggards all dismissed, The lads commanded straight away, The last we knew, he'd

hurried, through the noontide glare, To Johnnie, propped in rocking-chair; Across another broken one.

The poor crushed member lay; The injured child was all alone, Save for the babe at play, Soiled and untended, on the floor, An infant two years old or more.

The mother in some washing tub Her tears that day let fall; The father gone—a rich man's "sub," To serve his country's call; For labor is the price of bread, And little children must be fed.

"Poor little man! how hard it is!" And then I quite broke down. "O, yes! don't cry, I beg you, miss!" (Said with a smothered groan); But when it's more than I can bear I try to say a little prayer;

"And then I think of what I learned Out of our reading book, About a man who always turned To good (and here he shook With pain, and was a moment dumb) "Just everything that chanced to come."

"If John was afflicted with sickness or pain, He wished himself better, but did not complain, Nor lie down and fret in despondence and sorrow, But said that he hoped to be better to-morrow."

Drave heart! and true philosophy! That canceled half the sting, Extracting like the honey bee, Sweetness from everything. The teacher something learned, that day, From humble little John O'Shea.

THE SQUIRE OF WALTON HALL.

BY DANIEL WISE, D. D.

THE INDIANS OF GUIANA—HOME AGAIN—LAST TRIP TO GUIANA—MARRIAGE—DEATH OF HIS WIFE—A COSTLY WALK.

Our hero became well acquainted with the Indians of Guiana during his long and extensive journeys therein. He found five principal tribes—the Warow, Arowack, Acoway, Carl and Macoushi. They are not very numerous, and live in small hamlets, consisting of ten or twelve huts. These huts are always built near a river or creek, for the sake of its fish. They are open on all sides, except those of the Macoushi, and covered with palm-leaf.

Their principal piece of furniture is the hammock, which serves for both bed and chair. It is made of cotton, or formed from the eta tree. At night the Indians build a fire close to the hut. The heat keeps them warm, the smoke drives away the mosquitoes and sandflies. They grow pepper, cassava, sweet-potatoes, yams and pine-apples round their huts, and have little plantations of cassava in the most fertile portions of the forest. They keep no animals. The men hunt and fish; the women work in the provision ground, and cook the food.

They wear no clothing, except a cotton wrapper about the loins. They bathe at least twice a day, enjoy good health, drink a sour, fermented beverage, called pinaki, made from cassava. They have no monuments. They worship two gods, a good one and a bad one. They have a priest, called a peay-man, who is an enchanter. He finds things which are lost. He mutters prayers over the sick. In case of a fever, which rarely visits their hamlets, he goes about howling and making dreadful noises all night long, and begging the bad spirit to go away. If his prayers do not stop the fever (which, of course, they do not) the people move away. All the Indians regard the owl and the grackles as familiars of the evil spirit, and never destroy them.

These Indian tribes are very jealous of their liberty. They prefer their own way of living to that of the whites. They visit the settlements of the latter frequently, sell their monkeys, parrots, bows and arrows, and spend the proceeds largely on rum. Thus, you see, they are ready to partake of the white man's vices; his virtues, his better habits of life, and his religion, they treat with cold indifference and neglect.

* Entered according to Act of Congress in the year 1874, by Nelson & Phillips, in the office of the Librarian of Congress, Washington.

After spending eleven months among these gentle savages, in the wilds of Guiana, enduring many bitter hardships, and passing through several attacks of fever, our naturalist gathered up the rich spoils of his wanderings, and prepared to return once more to his native land. He had collected some rare insects, two hundred and thirty birds, two land tortoises, five armadillos, two large serpents, a sloth, an ant-bear and a coymon, or alligator. With these splendid and useful trophies of his skill, taste, courage and perseverance, he sailed from Georgetown, and after a pleasant voyage landed safely in Liverpool. There, to his own lasting disgrace and his bitter chagrin, the government made him pay heavy duties on his precious specimens of natural history, though no one questioned that they were intended, not for sale, but for the enrichment of his private cabinet at Walton Hall.

This unjust treatment so disgusted his sensitive mind that for the next three years he lost much of his interest in his beloved science, and spent his time somewhat listlessly at his mansion, after the manner of quiet English gentlemen. It is highly probable that his depression was the result of the fevers which had held high carnival in his veins, and of his almost superhuman toils while in the forest wilds. Be this as it may, he was roused from his lethargy, in 1824, by seeing a copy of Alexander Wilson's "Ornithology of the United States." This work, written by a field naturalist, like himself, was exactly suited to his tastes. It roused his slumbering zeal, and re-awakened his love of forest adventure. He started at once for New York, traveled thence to Niagara, to Quebec, Montreal, Lake George, and back to New York. Then, after visiting Philadelphia, he sailed for the West Indies, spent several weeks in passing from island to island, searching for their rarest birds, and, finally, made his way back to his favorite hunting ground, the forests of his beloved Demerara. Here he added to his knowledge of animated nature by fresh observations, and to his magnificent cabinet by the preparation of new specimens. At length signs of the approaching rainy season warned him to retire, and, toward the end of December, he quitted Demerara for the last time, thus bringing his remarkable "Wanderings" in South America to a prosperous termination.

Four years after his final return from the forests of Guiana, our naturalist married. The lady of his affections was Miss Anne Edmonstone, daughter of the gentleman of that name who had been his most intimate friend in Demerara. He was a Scotchman, of noble descent, and was now settled in Scotland, at Cardross Park—a delightful place, originally given to the Edmonstone family by the famous Robert Bruce.

On her mother's side Waterton's bride was Indian, her father having married the granddaughter of an Arowack chief. The lady herself was delicately beautiful, and highly accomplished. Their married life was very happy, but alas, very brief. She died shortly after the birth of her first-born. The manner in which Waterton speaks of this sad event shows him to have been a man of deep feeling and of strong religious convictions. He says: "In 1829 I became the happiest man in the world; but it pleased Heaven to convince me that all felicity here below is no more than an illusive, transitory dream, and I bow submissively to its adorable will. I am left with one fine little boy, who looks up to me for light, and I trust that I shall succeed in imparting to him."

His biographer says, "grief overpowered him, and for a week he spoke to no one. Religion gradually brought comfort to his mind, but he never sufficiently forgot his sorrow to be able to talk of her." He also describes him as sitting before a picture which somewhat resembled his beloved wife, "lost in reverie." A touching image this, showing that this singular man, who, with a strength like that of Samson had fought a Python in its den, and ridden on the back of an alligator, had a heart as tender and sensitive as a woman. What was still better, he had the hand of God in great afflictions, and without rebelling bow before it.

His old love of the "woodland wild" would have led him back to Guiana after his great bereavement, but for a higher and still nobler affection which now controlled him. This new love was for his helpless babe. That he might watch over his infant Edmund's growth, he gave up all idea of re-visiting the tropics, and confined his subsequent journeying to the warm climate of Southern Europe. He went thither several times, chiefly because his life in the tropics had unfitted him to endure the bleak winds and damp air of his native land. His account of these journeys is interesting, but we have no space for more than one of its incidents in these papers.

This was an adventure which will amuse you, and illustrate his character. He was at Baccaro, about twenty miles from Rome, with two sisters of his deceased wife and his infant son. In the evening he said to a fellow-traveler, named Fletcher, "Suppose we start to-morrow morning, at three or four o'clock, and walk to Rome. We can then secure lodgings for the ladies, and they can follow us after breakfast in the carriage."

"That will suit me exactly," replied his friend. Accordingly, the two gentlemen were up at three o'clock, ready for a start. Waterton, following his old habit of traveling barefoot in the woods of Gu-

iana, put his shoes and stockings in his pocket instead of on his feet. He had forgotten that several years had passed since his feet had been so used, yet for some miles he felt no inconvenience. The morning was frosty, and the pavement much harder than forest leaves. Just before dawn he paused to admire the brilliancy of the morning star, when, to his astonishment, he saw marks of blood on the pavement. His right foot was bleeding. On holding it up, he found a bit of jagged flesh hanging as by a string. As there was no chance of replacing it, he tore it off. His horror-struck friend exclaimed: "My dear Mr. Waterton! You had better sit down and wait the arrival of the carriage."

"No, that will not do," replied our hero, smiling, in spite of his pain. "If I let this wounded flesh become stiff from inaction, the pain will be unendurable. We must push on to Rome."

He then put a shoe and stocking on the sound foot, upon which he found two unbroken blisters, and pushed the bleeding foot into the other shoe. Off they went toward Rome. It would be difficult to tell how much he suffered during the rest of that long walk. But, aided by his indomitable pluck, and sustained by his imperial will, he bore the anguish of his wound, reached Rome, and became a prisoner on the sofa for the next two months, while the "damage to the injured foot was undergoing repair." This was paying a high price for his whim. Yet who can help admiring the qualities it called into action.

Englewood, N. J.

TWO WAYS OF BEING AN INVALID.

BY KAPPA.

From what persons are before serious trial has touched them, we can tell very little what they will become under the heavy hand.

Florence Hastings and Francesca Howard were schoolmates and friends. They were so unlike in character that it was often thought strange that they should be so attached. "How can such a sedate and every way excellent and reliable girl take such pleasure in the company of a romp, an unruly, hot-tempered creature like Francesca Howard?" was said of the gentle Florence.

Years passed. Change on change came swiftly. The two happy school-girls are still friends; but alas! how altered. Mr. Howard has been unfortunate, has a large family upon his hands, and but little with which to maintain them. The father of Florence is in good circumstances still.

The health of both girls has utterly failed. What ails them, no one can exactly tell. Some nervous and spinal troubles have come upon them, and their hearing has gone. Their sight also has more than once threatened to leave them. Each family gives deeply over the fate of its dear unfortunate, and does all it knows how to alleviate the sufferings of that one.

But here we must notice a remarkable change which has taken place in both sufferers. While Francesca has become gentler and patient as a dove, enduring all her trials with wonderful cheerfulness, Florence has grown sour and fretful. She sits for days, sunk in a gloomy reverie, thinking over her troubles, and wondering why God has done such things unto her. She cannot enjoy the merrier that are left to her—tender parents, loving brothers and sisters, and a beautiful, glad home (or it would be glad, if she could be). She sends her thoughts forward, in search of things to worry over, and back to recall the things that gave her pain. She frets at her parents and sisters because they do not manage the work just as she thinks they ought to, and she cherishes an injured feeling if any one forgets any of her wants. Instead of pleasantly reminding them of what needs to be done, she whines out, in the tone that has become habitual to her,

"I have to go days and days without having any body do so-and-so for me."

Every thing looks dark and dismal to her. She takes no comfort of religion, though she has been for many years a most blameless Church member. If they try to cheer her up, she don't like it; if they tell her of any one that is worse off than she, she resents it. She will not do the things they wish her to try for improvement in health; and in short, the whole family is at its wits' ends to know how to treat her.

Francesca, on the contrary, is the delight and happiness of her home. "I can do nothing to help on the work, so I must be careful not to hinder it," she says, "poor Alice! she has such a hard time; my heart aches for her; I do long to be able to help her; she never was quick, like me; and do the best she can, the dear girl cannot keep the house in order and do all her work and mine too, besides waiting on me; no wonder she looks so discouraged at times; I must be careful never to let her suspect that I see where she fails. Mother is old now, and will be less and less help every year; if I only had three sisters now, all at home, as Florence has, how much easier I could feel. But there, I must consider how much better off I am, and we all are, than we might be; and my sad thoughts I must try to keep out of sight, and be cheerful, for the sake of Alice and the rest."

Readers, if in the unknown future there waits for us the fate of the helpless invalid, which of these two friends shall we most resemble? And if a confirmed invalid's eye should rest on these lines, I would ask, Which spirit have you?

THE SKEPTIC AND THE BIBLE.

BY MATTIE W. TORREY.

A celebrated skeptic was once traveling on horseback through a trackless forest. He was alone; and night coming on, he found he had lost his way.

The region of country through which he was passing was in a rude and unsettled state, and he knew not at what moment he might come upon the lair of a ferocious beast, or the haunt of still more to be dreaded savages. His heart failed him. Fears beset him. Dangers lay thick on every hand. He knew not which way to go, or whether to pause, turn back, or go on.

For him there was no kind heavenly Father who could gently take his hand and lead him away from darkness and danger into light and safety. He had always scoffed at the Christian's God, and, in his estimation, no such God existed. He had been wise in his own conceit, much too wise to admit the truth of the Bible, and he had done his best, both by argument and example, to instill into the minds of those with whom he came in contact his own convictions of the utter falsity of the claim which this book set up, to be the only revelation of God's will concerning man. He was a proud man; but here, in the gloom and stillness of the forest, his pride suddenly deserted him, and he felt his own weakness and insufficiency as he had never done before.

Giving himself up as lost, he threw the reins down upon the neck of his horse, and allowed the animal to go wheresoever he would. For hours his noble steed bore him patiently on, but whether forward or backward, toward hope or farther into despair, the man could not tell.

At last he was electrified by what he thought the glimmer of a light, and presently he was persuaded that, whether friend or foe, some human being was in his immediate vicinity, for the light grew brighter, and proceeded, apparently, from a watchfire.

Taking an instant for reflection, he decided to go forward, since he could but perish if the party proved to be, as he feared, a body of hostile Indians, and he must surely die of hunger if he helped came to him in that wide forest. So he urged his tired horse forward, and, to his surprise, soon found himself in front of a rude log hut, from the window of which streamed the ruddy light of a fire.

To his shout, and demand for help and shelter, a gruff voice bade him enter, and he found himself in the presence of four of the roughest looking men he had ever met.

His first impression was that he had fallen upon a den of thieves and murderers. Food was given him, his horse was cared for, and as the noble animal was led away, the man confessed the thought came to him that he might never see his horse again. He noticed a ladder leading to a loft, and being told that he was to ascend that in order to reach his bed, he thought how easy it would be for these men to dispatch him, should he be so overcome by fatigue as to fall asleep in spite of himself, for he had decided to retire to the loft, but to keep awake and defend his life to the last gasp.

O, how he wished himself once more alone, even in the wilderness. The forest had now not half the terror inspired in his breast by these wild looking men.

As he arose, to signify his readiness to ascend the ladder, one of the men also arose, and approaching a corner in which was suspended a collection of fire-arms, he put up his hand, as if to reach down one of the rifles, and the poor, trembling skeptic concluded his last hour had arrived; but, resolving to meet death firmly, he kept his eyes fastened upon the rough figure of the back-woodsman.

"Stranger," said the gruff voice, "it is our custom to read some in this yer book before goin' to bed, and if ye like ye're welcome to jine us; and the hard hand reached down a well-worn Bible.

The skeptic sank down, overcome by the revulsion of feeling. He had no longer any fear for his safety. Men who read the Bible before going to bed didn't murder defenceless strangers before morning.

For the first time in his life he listened gladly to the reading of God's Word. Skeptic as he was, he honored the men as they gathered about the fire, reverently intent upon catching each word as it fell from the lips of their comrades. When the reading was finished he mounted to his bed, and slept soundly until morning, first having made a firm resolve that, from that day forward, he would never again speak lightly of the Bible.

Years afterward, when the skeptic had become a believing Christian, had entered the ministry, and like Saul of Tarsus, had learned to love that which once he hated and tried to destroy, he told this story as I have told it to you.

FOR THE YOUNGEST READERS. TALK WITH LITTLE CHILDREN.

BY MRS. R. H. WOOD.

I have been thinking for a long time to write you about many things of which I read and think; now that I have taken pen in hand, I will tell you something that I saw when I was traveling West some years since.

I do not mean to tell you of Niagara Falls, or Suspension Bridge, though the Falls are grand; and when I looked down into the sea-green water, as it rolled along, and dashed over the high, rocky precipice into the depths below, I could hardly keep from throwing myself into its bewitching bosom.

It was indeed a glorious sight, as the sun came up, throwing its golden rays into the little atoms of water which, coming up, filled the air some fifteen or twenty feet above the bridge upon which I stood, and striking against these little water prisms, were bent and separated, forming a rainbow above my head and at my feet.

But I must not stop to tell you of the many wonderful things one sees here. You can see more by looking into the little parlor stereoscope than I can write in a long time.

From the Falls I went to the shore of Lake Michigan. The water on the lake was smooth and calm, and the light breezes of summer floated softly among the foliage of sturdy trees; and the stars shone with their silvery light over my head. O, how calm and beautiful was the scene! The lake, like a large mirror, reflected every object on the shore and the shining stars above. No cloud skirted the horizon, as I went to repose; but I had scarcely fallen asleep before I was roused by the whining, moaning wind, which rose higher and higher, blowing the window curtains, and rattling the blinds. The blue sky and shining stars were covered over with black clouds, and the calm, placid water of the lake was all astir. The lightning's flash and deep thunder's roar made me almost afraid; but I thought of Jesus, who was able to speak to the furious storm when His disciples cried, "Lord, save, or we perish," and the storm ceased. So my fear left me.

Next morning I walked along the shore, to see how the lake looked after such a raging storm. The big waves came washing the shore, with white caps on their heads, which made me think of the red and swelled eyes of some little boys and girls after a storm of crying with grief and anger.

I should like to tell you something about the lake upon which the storm arose, when Christ's disciples came to Him, crying "Lord, save, or we perish." It was the beautiful Lake Tiberias, or, as it is sometimes called, Sea of Galilee, where Jesus used to walk in the cool of the evening along the shore, and frequently took a boat and rowed over to the other side.

This lake is about fifteen miles long, and about half as wide. It is surrounded by high hills, which enclose it, making it appear like a mirror in a frame-work of hills. Usually the water is smooth and calm, except at the north end, into which the river Jordan flows, and slightly agitates it. This lake, like that of Michigan, is often the scene of violent storms, caused by sudden gusts of wind, which come sweeping down through mountain gorges. The writer says, "when the winds lash these peaceful waters you would suppose you saw two armies; one in flight, the other in pursuit."

In the days of Christ this lake abounded with fish, and most of His disciples lived near it, and caught fish, for they were fishermen. Many boats sailed then up and down, but now only one small boat floats in its waters. It was on the hilly sides, overlooking this lake, where Jesus sat when he called the poor fishermen to him and taught them, saying, "Blessed are the poor in spirit, for their's is the kingdom of heaven," and the many other beautiful sayings recorded in Matthew.

How many thoughts of Jesus crowd upon us as we read of the Sea of Galilee, or Lake Tiberias. We almost see Him walking along its rugged shores, and looking down into its clear water. We hear Him praying for a fallen world; praying that man may become as pure as the crystal water beside which He walks. We see Him talking with the poor, despised fishermen, teaching them of the kingdom of grace and glory. Here he worked many mighty works; here, the high hills echoed to his midnight prayers for a lost world; here was Peter grieved because Christ asked him, the third time, "Lovest thou me?" here the risen Saviour ate for the last time with His disciples, and uttered these consoling words, "Lo, I am with you always, even unto the end of the world." O, what words of comfort! Christ, the Saviour, never leaves us, even in our greatest trouble.

Fame is like an eel,—rather hard to catch, and a good deal harder to hold.

ENIGMA.

I am composed of 27 letters.
My 26, 20, 12, 8, 13, must be preserved.
My 18, 15, 21, 2, 17, 15, 27, 7, is needed in some of our public men.
My 16, 23, 10, 21, is merciful.
My 14, 12, 3, 6, a foolish man is not.
My 11, 22, 4, 10, may you never become.
My 5, 24, 19, 20, is destruction.
My 22, 8, 9, is a personal pronoun.
My whole is a Scriptural truth which is being verified in our land continually.
Answer to last week's Enigma: Faith, hope, and charity.

and mutual devotion characterized their daily conduct. A number of the

Quick Loaf Cake.—Two cups of sugar, one cup of butter, one egg, one cup of milk, one cup of oil, one and a half cups of sweet milk, five cups of flour, one teaspoonful of soda, two teaspoonfuls of cream of tartar, raisins, citron, and salt. This makes two loaves.

These godly persons were sisters, both in the natural and spiritual sense. Having never married, they occupied the same home, and their lives ran in much the same channel. Industry, simplicity,

of strength. He was a good man, living and dying in peace with all men and with God. He welcomed death with songs, trusting in Him who said, "I am the resurrection and the life."

O. C.

and Stomach, Pain in the Stomach, Bowels or Stomach, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Purely Vegetal and Ail-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215, Fulton Street, New York, and for sale by all druggists.

LEAD TAPE, $\frac{1}{2}$ -in. wide, on reels, for C
tain Sticks.
LEAD RIBBON, from $2\frac{1}{2}$ to 8 inches wi
on reels for Builders.
LEAD PIPE, of any size or thickness.
At lowest market prices for goods of equal qual
Address SALEM LEAD CO., Salem, Mass. 400

and printed in type both clear and pleasant to
eye, and containing also the text of the author
version, it is compressed into one duodecimo
volume of 58 pages.

NELSON & PHILLIPS, New York.

JAMES P. MAGEE, Agent,
317 38 Bromfield St., Boston.

\$72 EACH WEEK. Agents wanted: particulars free. J. Worth & Co., St. Louis, Mo.

OF.

ric-
Mo.

